

UNIVERSITY OF EXETER

# **How can Global Educational Partnerships and Community Cohesion inform one another? Investigating two secondary schools.**

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for the degree of Doctor of Philosophy in Education.

May 2014

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## *Abstract*

This thesis investigates the activities of two secondary schools in relation to their duty to promote community cohesion (intercultural understanding and cohesion within communities) and their engagement in global educational partnerships and international activities. In particular this study seeks to ascertain if there is a relationship between community cohesion and global educational partnerships –whether the activities and outcomes from one could inform the other in relation to intercultural understanding. There is little research on the relationship between these two initiatives.

The research explores the understanding and experiences of staff involved in these initiatives in the two schools and that of pupils in Key Stages 3, 4 and 5 (11-18 years). Data is generated through semi-structured interviews and document analysis, providing a rich description of participants' understanding and whole-school activities.

What has emerged from the findings is a complex and subtle picture of two schools and their interpretations of their duty to promote community cohesion, engage in international activities, and the relationship between the two. Effective practice is identified such as developing inclusive perspectives through pupil peer-led teaching. However, barriers to effective practice have also been identified and include how cultural diversity is understood and presented through binary perceptions of 'Other'. Such perspectives, alongside complex paternal power relations evident in educational partnerships with schools in the global South, are identified as problematic in the promotion of intercultural understanding and cohesion. The dominant political discourse, guidance for schools and the role of the schools' inspection framework (Ofsted) are also influencing factors. Postcolonial Theory is used to interrogate policy and practice and presents alternative perspectives, and these, it is contended, can offer new ways forward in creating a 'third' space for intercultural understanding through global educational partnerships and community cohesion.

## Table of Contents

|                                                                       |           |
|-----------------------------------------------------------------------|-----------|
| <b>ABSTRACT .....</b>                                                 | <b>2</b>  |
| <b>LIST OF APPENDICES .....</b>                                       | <b>6</b>  |
| <b>LIST OF FIGURES .....</b>                                          | <b>7</b>  |
| <b>LIST OF TABLES .....</b>                                           | <b>8</b>  |
| <b>A DEFINITION OF KEY TERMS AND ACRONYMS USED:.....</b>              | <b>9</b>  |
| <b>CHAPTER 1. INTRODUCTION .....</b>                                  | <b>12</b> |
| 1.1 PERSONAL AND PROFESSIONAL REASONS FOR THIS RESEARCH .....         | 12        |
| 1.2 MY PERSONAL THEORETICAL POSITION .....                            | 14        |
| 1.3 ESTABLISHING THE RESEARCH CONTEXT.....                            | 15        |
| 1.4 THE PURPOSE OF THE STUDY: RESEARCH AIMS .....                     | 18        |
| 1.5 THE METHODOLOGY.....                                              | 19        |
| 1.6 A GENERAL OVERVIEW .....                                          | 19        |
| <b>CHAPTER 2. LITERATURE REVIEW .....</b>                             | <b>21</b> |
| <b>PART 1: THE POLITICAL, SOCIAL AND POLICY CONTEXT.....</b>          | <b>21</b> |
| 2.1 INTRODUCTION .....                                                | 21        |
| 2.2 CITIZENSHIP AS A CONTEXT .....                                    | 21        |
| 2.2.1 Models of citizenship and the Parekh Report .....               | 23        |
| 2.2.2 Identity, difference, multiculturalism, and racism .....        | 25        |
| 2.2.3 Summary: Citizenship .....                                      | 27        |
| 2.3 CITIZENSHIP EDUCATION.....                                        | 27        |
| 2.3.1 Global Citizenship .....                                        | 30        |
| 2.3.2 The Crick Report.....                                           | 33        |
| 2.3.3 The NC 1999, 2002 & Race Relations Amendment Act 2000 .....     | 35        |
| 2.3.4 Citizenship Education following the Crick Report.....           | 38        |
| 2.3.5 The Ajegbo Report, and its implications for schools.....        | 41        |
| 2.3.6 The revised National Curricular of 2008 and 2014 .....          | 47        |
| 2.3.7 Summary: Citizenship Education .....                            | 51        |
| 2.4 COMMUNITY COHESION.....                                           | 52        |
| 2.4.1 Defining community cohesion .....                               | 52        |
| 2.4.2 Summary: community cohesion.....                                | 59        |
| 2.5 GLOBAL EDUCATIONAL PARTNERSHIPS .....                             | 60        |
| 2.5.1 The political context and the Millennium Development Goals..... | 61        |
| 2.5.2 The global dimension .....                                      | 63        |
| 2.5.3 Development education and GEPs.....                             | 68        |
| 2.5.4 Questioning GEP practice .....                                  | 69        |
| 2.5.5 Summary: global educational partnerships.....                   | 72        |

|                                                                             |            |
|-----------------------------------------------------------------------------|------------|
| <b>PART 2: DEVELOPING A THEORETICAL FRAMEWORK.....</b>                      | <b>74</b>  |
| 2.6 DEVELOPMENT STUDIES AND DEVELOPMENT THEORY .....                        | 75         |
| 2.6.1 <i>Critics of development theory</i> .....                            | 77         |
| 2.6.2 <i>Postcolonialism informed development education</i> .....           | 82         |
| 2.7 INTERCULTURAL UNDERSTANDING AND COMMUNITY COHESION.....                 | 84         |
| 2.8 VALUES AND SCHOOL LEADERSHIP .....                                      | 91         |
| 2.8.1 <i>Defining values and theoretical underpinnings</i> .....            | 91         |
| 2.8.2 <i>Educational ideologies</i> .....                                   | 93         |
| 2.8.3 <i>Values education</i> .....                                         | 95         |
| 2.8.4 <i>Values and intercultural understanding</i> .....                   | 98         |
| 2.8.5 <i>Values and school leadership</i> .....                             | 100        |
| <b>PART 3: SUMMARY AND RESEARCH QUESTION.....</b>                           | <b>104</b> |
| <b>CHAPTER 3. METHODOLOGY .....</b>                                         | <b>108</b> |
| 3.1 INTRODUCTION .....                                                      | 108        |
| 3.2 THE ONTOLOGICAL AND EPISTEMOLOGICAL PERSPECTIVES OF THIS RESEARCH ..... | 108        |
| 3.2.1 <i>The theoretical perspective applied to this research</i> .....     | 110        |
| 3.2.2 <i>The methodological response</i> .....                              | 112        |
| 3.3 SUBJECTIVITY AND REFLEXIVITY IN QUALITATIVE RESEARCH.....               | 117        |
| 3.3.1 <i>The challenge of generalisability and interpretivism</i> .....     | 118        |
| 3.3.2 <i>Subjectivity in qualitative research</i> .....                     | 120        |
| 3.3.3 <i>Reflecting on my subjectivities</i> .....                          | 121        |
| 3.4 THE RESEARCH METHODS .....                                              | 124        |
| 3.4.1 <i>Case study and participant selection</i> .....                     | 127        |
| 3.4.2 <i>Rationale for methods selection</i> .....                          | 133        |
| 3.4.3 <i>The pilot study and development of methods</i> .....               | 135        |
| 3.4.4 <i>Method 1: Interviews</i> .....                                     | 144        |
| 3.4.5 <i>Method 2: Document analysis</i> .....                              | 147        |
| 3.4.6 <i>Method 3: Observation as an informal tool</i> .....                | 150        |
| 3.4.7 <i>Rigour in methods design</i> .....                                 | 151        |
| 3.5 THE DATA ANALYSIS PROCESS .....                                         | 156        |
| 3.5.1 <i>Interview transcripts</i> .....                                    | 156        |
| 3.5.2 <i>Document analysis</i> .....                                        | 160        |
| 3.5.3 <i>The evolving analytical process</i> .....                          | 162        |
| 3.5.4 <i>Ethical considerations</i> .....                                   | 166        |
| <b>CHAPTER 4. FINDINGS.....</b>                                             | <b>168</b> |
| 4.1 INTRODUCTION .....                                                      | 168        |
| 4.2 FINDINGS: CASE STUDY SCHOOL H .....                                     | 169        |
| 4.2.1 <i>Pupil and staff understanding of community cohesion</i> .....      | 169        |



|                              |                                                                                                                                                                    |            |
|------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|
| 4.2.2                        | <i>Perceived opportunities for community cohesion</i>                                                                                                              | 181        |
| 4.2.3                        | <i>Pupil and staff perceptions of GEPs and its relationship with CC</i>                                                                                            | 198        |
| 4.2.4                        | <i>Summary of main findings for school H</i>                                                                                                                       | 213        |
| 4.3                          | FINDINGS: CASE STUDY SCHOOL D                                                                                                                                      | 215        |
| 4.3.1                        | <i>Pupil and staff understanding of community cohesion</i>                                                                                                         | 215        |
| 4.3.2                        | <i>Perceived opportunities for community cohesion</i>                                                                                                              | 223        |
| 4.3.3                        | <i>Pupil and staff perceptions of GEPs and its relationship with CC</i>                                                                                            | 230        |
| 4.3.4                        | <i>Summary of main findings for school D</i>                                                                                                                       | 257        |
| 4.4                          | A SUMMARY OF THEMES THAT HAVE EMERGED THAT REQUIRE FURTHER DISCUSSION                                                                                              | 258        |
| <b>CHAPTER 5. DISCUSSION</b> |                                                                                                                                                                    | <b>260</b> |
| 5.1                          | INTRODUCTION                                                                                                                                                       | 260        |
| 5.2                          | HOW SCHOOL LEADERS INTERPRET THEIR RESPONSIBILITIES WITH REGARD TO CC AND GEPs                                                                                     | 261        |
| 5.2.1                        | <i>Schools' interpretation of their responsibilities with regards to CC and GEPs</i>                                                                               | 262        |
| 5.2.2                        | <i>Dominant discourses in educational policy</i>                                                                                                                   | 270        |
| 5.2.3                        | <i>Using Postcolonial Theory to interrogate policy and practice</i>                                                                                                | 281        |
| 5.2.4                        | <i>Summary</i>                                                                                                                                                     | 283        |
| 5.3                          | USING A POSTCOLONIAL PERSPECTIVE TO INFORM SCHOOLS' ETHICAL ENGAGEMENT WITH CC AND GEPs                                                                            | 285        |
| 5.3.1                        | <i>What does Postcolonial Theory have to offer policy and practice with regard to the conceptualisation of difference?</i>                                         | 285        |
| 5.3.2                        | <i>What does Postcolonial Theory have to offer policy and practices in GEPs and global/development education?</i>                                                  | 287        |
| 5.3.3                        | <i>What are the implications for ontology (ways of being), epistemology (ways of knowing) and methodology/pedagogy (processes of intercultural understanding)?</i> | 293        |
| 5.3.4                        | <i>What are the implications for school leadership?</i>                                                                                                            | 300        |
| 5.3.5                        | <i>Summary</i>                                                                                                                                                     | 305        |
| <b>CHAPTER 6. CONCLUSION</b> |                                                                                                                                                                    | <b>306</b> |
| 6.1                          | THE RESEARCH QUESTIONS AND A SUMMARY OF THE FINDINGS                                                                                                               | 306        |
| 6.2                          | IMPLICATIONS FOR POLICY                                                                                                                                            | 310        |
| 6.2.1                        | <i>The curriculum</i>                                                                                                                                              | 312        |
| 6.2.2                        | <i>The school inspection framework: Ofsted</i>                                                                                                                     | 314        |
| 6.2.3                        | <i>Support and guidance for schools</i>                                                                                                                            | 319        |
| 6.3                          | IMPLICATIONS FOR PRACTICE                                                                                                                                          | 321        |
| 6.3.1                        | <i>Utilising Transformative Learning Theory</i>                                                                                                                    | 321        |
| 6.3.2                        | <i>Management of GEPs</i>                                                                                                                                          | 323        |
| 6.3.3                        | <i>Curriculum innovation and whole school approaches</i>                                                                                                           | 324        |
| 6.3.4                        | <i>Leadership and capacity building</i>                                                                                                                            | 326        |
| 6.4                          | IMPLICATIONS FOR FURTHER RESEARCH                                                                                                                                  | 328        |
| 6.4.1                        | <i>Research on school practice</i>                                                                                                                                 | 329        |

|                                                                                 |            |
|---------------------------------------------------------------------------------|------------|
| 6.4.2 Research on GEPs, partner perspectives and intercultural experiences..... | 330        |
| 6.5 CONCLUDING COMMENTS.....                                                    | 331        |
| <b>CHAPTER 7. A CRITICAL EVALUATION OF THE RESEARCH .....</b>                   | <b>333</b> |
| 7.1 A PERSONAL REFLECTION .....                                                 | 333        |
| 7.1.1 Teacher as Researcher.....                                                | 334        |
| 7.1.2 Keeping the research in context .....                                     | 336        |
| 7.1.3 The value of this research.....                                           | 336        |
| <b>APPENDICES .....</b>                                                         | <b>338</b> |
| <b>BIBLIOGRAPHY .....</b>                                                       | <b>378</b> |
| <b>ACKNOWLEDGEMENTS .....</b>                                                   | <b>398</b> |

## List of Appendices

|                |                                                                        |     |
|----------------|------------------------------------------------------------------------|-----|
| Appendix i.    | School D Document Sample: School Improvement Plan extract only: CC/GEP | 338 |
| Appendix ii.   | Sample: School H Documentation.....                                    | 339 |
| Appendix iii.  | School H and D pre-interview responses.....                            | 340 |
| Appendix iv.   | A Definition of terms read to pupils before the interviews. ....       | 346 |
| Appendix v.    | Example of interview questions: staff. HoC School D.....               | 347 |
| Appendix vi.   | Example of a Year 8 pupil interview school H.....                      | 349 |
| Appendix vii.  | Example of staff interview.....                                        | 355 |
| Appendix viii. | Example of evidence: code: Pupils 'helping them out' .....             | 361 |
| Appendix ix.   | Example of free coding in stage 1 of data analysis. ....               | 364 |
| Appendix x.    | Data analysis: chart of codes and clusters.....                        | 365 |
| Appendix xi.   | Matrix of documentation for school D:.....                             | 366 |
| Appendix xii.  | Matrix of documentation for School H: .....                            | 367 |
| Appendix xiii. | Journeys from free node to theme.....                                  | 368 |
| Appendix xiv.  | Letter for pupil permission .....                                      | 373 |
| Appendix xv.   | Pre-interview questions.....                                           | 374 |
| Appendix xvi.  | Certificate of ethical approval.....                                   | 375 |

## List of Figures

|                                                                                                               |     |
|---------------------------------------------------------------------------------------------------------------|-----|
| <b>Figure 1: Cohesion, equality and difference: five possible models</b>                                      | 24  |
| <b>Figure 2: Cosmopolitan citizen characteristics</b>                                                         | 31  |
| <b>Figure 3: Ajegbo: Recommendation number 22</b>                                                             | 43  |
| <b>Figure 4: Ajegbo: Recommendation number 8</b>                                                              | 44  |
| <b>Figure 5: National Curriculum 2008</b>                                                                     | 48  |
| <b>Figure 6: National Curriculum aims 2014</b>                                                                | 50  |
| <b>Figure 7: Parekh's definitions of 'community'</b>                                                          | 53  |
| <b>Figure 8: Cohesive Community Definition</b>                                                                | 54  |
| <b>Figure 9: Community Cohesion Definition</b>                                                                | 56  |
| <b>Figure 10: UN Millennium Development Goals</b>                                                             | 63  |
| <b>Figure 11: Hierarchy of philosophical ideas</b>                                                            | 109 |
| <b>Figure 12: Research Timeline</b>                                                                           | 126 |
| <b>Figure 13: Cross-referencing methods enhancing reliability</b>                                             | 135 |
| <b>Figure 14: Pilot interview questions and reflection</b>                                                    | 139 |
| <b>Figure 15: Pilot interview questions and reflection</b>                                                    | 140 |
| <b>Figure 16: interview analysis process</b>                                                                  | 157 |
| <b>Figure 17: Project Framework 2011</b>                                                                      | 163 |
| <b>Figure 18: Project Framework with initial findings 2011</b>                                                | 165 |
| <b>Figure 19: Ofsted community cohesion observation (2010)</b>                                                | 189 |
| <b>Figure 20: ISA portfolio of evidence: school H</b>                                                         | 204 |
| <b>Figure 21: School D: The bee scheme information leaflet</b>                                                | 240 |
| <b>Figure 22: Letter about the Gambian 'partnership' for parents and visitors</b>                             | 243 |
| <b>Figure 23: International Middle Years Curriculum</b>                                                       | 253 |
| <b>Figure 24: Summary of findings Edge et al.'s findings (Edge et al., 2011)</b>                              | 288 |
| <b>Figure 25: Three inter-related 'forms' of knowledge</b>                                                    | 297 |
| <b>Figure 25: Three inter-related 'forms' of knowledge</b>                                                    | 296 |
| <b>Figure 26: Shifting ontological, epistemological paradigms, and practical considerations</b>               | 298 |
| <b>Figure 27: Edge et al. (2010) Key Characteristics for Successful Partnerships in Connecting Classrooms</b> | 303 |
| <b>Figure 28: Extracts from F.O.I . Request to: Dept. for Education</b>                                       | 314 |
| <b>Figure 29: Summary of implementing TL informed strategies</b>                                              | 323 |

## List of Tables

|                                                                                                            |            |
|------------------------------------------------------------------------------------------------------------|------------|
| <b>Table 1: School D participants.....</b>                                                                 | <b>130</b> |
| <b>Table 2: School H participants.....</b>                                                                 | <b>132</b> |
| <b>Table 3: A questions/methods matrix .....</b>                                                           | <b>134</b> |
| <b>Table 4: Template to aid interviewing technique .....</b>                                               | <b>136</b> |
| <b>Table 5: Summary of implications from pilot study for the case study research<br/>.....</b>             | <b>141</b> |
| <b>Table 6: New interview question and design post-pilot.....</b>                                          | <b>142</b> |
| <b>Table 7: Interviewing pupils .....</b>                                                                  | <b>146</b> |
| <b>Table 8: Principles of interpretive field studies .....</b>                                             | <b>153</b> |
| <b>Table 9: Steps to ensure research credibility.....</b>                                                  | <b>154</b> |
| <b>Table 10: Triangulation within the study .....</b>                                                      | <b>155</b> |
| <b>Table 11: GD and enterprise matrices: School D.....</b>                                                 | <b>246</b> |
| <b>Table 12: Ideological perspectives on cultural difference and intercultural<br/>understanding .....</b> | <b>270</b> |

## **A definition of key terms and acronyms used:**

Key terms used throughout the thesis are presented here and, where relevant, the limitations of the terms are acknowledged.

Community cohesion (referred to in this thesis as CC) refers to the duty of all maintained schools to promote community cohesion under section 23A (6) of the Education Act 2002. This was the result of the Education and Inspections Act of 2006, which in turn responded to recommendations from the Cante Report of 2006. The Cante Report on community cohesion argued that the teaching ethos of schools should reflect the 'different cultures' within the school and within the wider community, and that citizenship education should address these issues (Ajegbo, 2007; Cante, 2006). Thus schools were expected to teach 'about cultural diversity' within the UK, which would include an understanding of equality and justice in relation to race and identity. This expectation included evidence of schools engaging with their local, national and global communities.

Global educational partnerships (referred to as GEPs) are defined in this study as the partnerships between schools in England and those abroad. This partnership is often called an 'international link' in literature, so for the purpose of this study the difference between the two is that the partnership forms the active part of the management of an international link. GEPs can occur at many different levels and can include activities such as sharing resources, reciprocal visits of pupils and/or staff, and communication in a range of ways such as letters, emails and video-conferencing (Bur, 2007). GEPs aim to 'create relationships between diverse cultures, which should be of benefit to both partners' (Burr, 2007: 2).

It is acknowledged that the use of the terms 'global North', 'Northern', 'Western', 'global South', and 'Southern' are problematic in how they delineate global power and frame development economically, but are used in this thesis

to refer to countries in terms of their perceived level of 'development' given the prevalence of the terms in existing literature. 'Global North' refers to countries that are commonly perceived as 'more economically developed', although not geographically accurate, includes countries in North America, Europe, Asia and Australasia. These countries are also collectively referred to as 'Northern', 'Western' or 'developed' by some authors cited in this research. Global South refers to countries 'less economically developed' and includes countries in Africa, South America and Asia. The terms global North and global South, whilst divisive in nature, are commonly used in government documents; hence their use in this thesis. BRIC economies are referred to in relation to case study school D. These are Brazil, Russia, India and China and refer to emerging super-economies. OECD countries are also referred to; this is the Organisation for Economic Co-operation and Development. The majority of the 34 members are European, but it also includes the USA and Canada.

'Othering' is a term used to describe how difference between cultures is sometimes understood. By 'Othering' I refer to an essentialist notion of identity perceived as 'us' and 'them'. The term is capitalised in literature (Andreotti, 2013, 2012; Martin and Griffiths, 2013, 2012, Said, 1985), hence the use of capitalization here.

Key Stages refer to phases of education in England, and for ease of reading are referred to as 'KS'. So KS3 is the ages of 11-14 years old, KS4 is the exam years 15-16, and KS5 is post-16, ages 16-18.

One participant is described as an AST. This is an Advanced Skills Teacher. This acknowledges excellence in teaching in addition to outreach work leading training for other teachers. The arrangements for AST status ended in 2013.

In school H Religious Studies is referred to as Social and Moral Studies; 'SMS'. Under the current government this is also referred to as Social, Moral and Cultural Studies- 'SMSC'. Personal Social and Health Education is a non-statutory subject referred to as PSHE. More recently this has included economics. Some schools opt to teach citizenship through their PSHE provision. Case study school D, had 'rebranded' their PSHE and called it WISE: Wellbeing including Skills and Enterprise.

'Monoculture' is used within this thesis to describe a particular dominant (in number) group of people. It is often used with the term 'ethnically white' or 'white British'; to describe a community dominated in number by white British people. However, it is acknowledged that these terms can be problematic in homogenising culture in ethnicity and/or skin colour, given 'culture' can also refer to the ideas, customs, histories, arts and social behaviour of a group of people, while identity can be perceived as plural and in a state of constant flux.

OFSTED: Ofsted is the Office for Standards in Education, Children's Services and Skills. They inspect and regulate services that care for children and young people, and services providing education and skills for learners of all ages. Ofsted is a non-ministerial department.

DfE: Department for Education. 2010 - present. DCSF: Department for Children, Schools and Families 2007-2010; DfES: Department for Education and Skills 2001-2007; DfEE: Department for Education and Employment; 1997-2001.

DfID: Department for International Development: 1997-present.

## Chapter 1. Introduction

### 1.1 Personal and professional reasons for this research

In August 2007, I stepped from the sweltering heat of a street in Dehradun, North India into an air-conditioned McDonald's restaurant. This was the choice of dining from the dozen teenage members of my school's 'expedition' to the Himalaya. I was in a slight state of confusion, having enjoyed the simplicity of high-mountain trekking for three weeks. The confusion had been building throughout the trip, and at that very moment I felt that the two years of planning and fundraising had been wasted (it had not, but I did not know that at the time).

I led the trip to India for several reasons; as a geography teacher in the South West of England I was confronted by attitudes towards cultural 'difference' that frustrated and worried me. I did my best to challenge this in my teaching - I taught lessons that focused on cultural diversity or faraway places that I thought were successful, only to witness the same pupils in a different context presenting strong nationalistic views. These were particularly towards (or against) the growing migrant community in the local community. In addition I felt I had a moral duty as a teacher to inform pupils about poverty issues, and help them understand the world around them: trade, globalisation, inequalities, and the crippling poverty faced by the majority of children in the world. As a head of department I was regularly invited to take part in 'international link activities' with other countries – good for school publicity. Activities included writing letters to 'poor' children in Africa' and teaching 'our' pupils about 'their culture'. This made me feel uncomfortable, and I declined several invitations, much to the frustration of my senior management. During the latter part of my teaching career I led a Department for International Development (DfID) funded project; promoting the teaching of poverty issues through the 'global dimension' for trainee teachers, but felt uneasy about the irony of the huge amount of money the school received to teach about *poverty*. Throughout these experiences I struggled to define exactly why it was challenging to teach about cultural diversity. In



particular I wanted to know how I could contribute towards intercultural understanding through my teaching and how I could do this without further reinforcing stereotypes. I wanted to know how I could explore and understand why fundraising for 'poor countries' could be problematic; I wanted to conceptualise the issues that I had identified but did not understand.

My solution was to take a group of sixteen and seventeen year-old pupils to India so that they could experience the wonderful and diverse Indian culture (and poverty), themselves. This, I thought, was the most effective way to promote intercultural understanding, and awareness about poverty. Two years of fundraising; a huge amount of money mostly spent on flights and the travel company; a month of living, trekking and working in a Tibetan school; this was the perfect solution was it not?

How then, after all this effort, was I now sat in a McDonald's, about to give my stomach the second biggest surprise in a month (the first was when we arrived in Delhi)? Had I unknowingly contributed to reinforcing the boundaries between my group's Western identity and that of our hosts? Had the overwhelming emotional shock of poverty resulted in an opposite reaction from the pupils and led us here? Or (as I subsequently found out) were the pupils just fed up from eating dhal?

What I began to realise was that the issues I had identified in the classroom were very complex, yet I was not fully aware of what these complexities were. These experiences triggered a desire to understand and explore the issues further and were formative in my decision to change careers. So, after twelve years of teaching including two years abroad, I moved to Initial Teacher Education to train PGCE geography teachers and to embark on a career in research.

## **1.2 My personal theoretical position**

My theoretical position at the beginning of this research is that I believe greater intercultural understanding can lead to cohesion within communities, which I suggest, is desirable. I believe schools play an important role in their community and I am interested in understanding how schools perceive their responsibilities towards promoting CC and interpret the Ofsted inspection framework with regards to this. In a teaching capacity I had welcomed the curriculum focus on the global dimension and citizenship under New Labour, but have found that the political and socio-cultural rhetoric evident in policy is troublesome, particularly in the context of CC and GEPs (although my understanding as to why this might be has been limited).

I feel that GEPs have the capacity to contribute to intercultural understanding in schools and thus community cohesion but, as I have described, I believe that this is a complex process. In my experience these complexities stem from perspectives of identity, difference, poverty and development/fundraising in the global North. In my experience schools are not necessarily aware of these complexities and can inadvertently reinforce stereotypes of poverty, and associate GEPs with fundraising for the 'poor', which I believe is problematic. My view is that equitable partnerships between global partners are preferable, but that existing historical power-relations may make this challenging.

Postcolonial Theory emerged through my Master's dissertation, entitled: 'He who pays the piper calls the tune', where I explored the complexities of paternal power-relations within development discourse and policy. Using a postcolonial lens allowed me to begin to contextualise and understand historical and socio-cultural influences and interrogate policy and practice. This lens seems relevant to the current study and it has thus been adopted as the theoretical framework for this research. The use of such a lens has been an important step in my transition from teacher to researcher.

I believe that educational research is important in informing policy and practice. My experience as a teacher in school led me to realise that that this relationship is not fully exploited, and that there can be a void between research and practice; educational research can be inaccessible for busy teachers. My ambition now, as an educational researcher, will be to have impact on policy and practice by exploring, understanding and communicating the findings from this research. In addition, I hope that in engaging with rigorous and meaningful educational research (Conteh, 2005: 8) this will help develop my own skills as a researcher and teacher educator in order that it informs my own practice in the future.

### **1.3 Establishing the research context**

In Doe's report to the United Nations Educational, Scientific and Cultural Organisation (UNESCO) an estimate was made of the numbers and location of global educational partnerships in the UK in 2007 (Doe, 2007). These figures provide a useful context for this study. Doe estimated that there were 1667 overseas partnerships with the global South, involving 1310 UK schools, 105 countries of which 84 were not in the Organisation for Economic Co-operation and Development (OECD) countries. This roughly correlates with an estimate from the Department for Education and Schools (DfES) that in 2006 that there were approximately 1000 schools in the UK with Southern school links, with the Department for International Development's (DFID) Global School Partnerships programme supporting 1151 UK school partnerships (Doe, 2007). Figures available from the British Council's Global Gateway website (accessed July 2009) said that it was a 'record year' for school linking – with a total of 2249 UK school partnerships.

However, Doe's estimates fall short of the 20,000 or so links that would need to have been made by 2010 if schools had met government targets during this period. The encouragement from government for schools to initiate 'international links,' (DfES, 2004) emerged from New Labour's response to aid and development following a period of Conservative policies. This began with

the creation of the Department for International Development (DfID) in 1997 and the subsequent White Paper on International Development: 'Eliminating World Poverty: A challenge for the 21<sup>st</sup> Century' (DfID, 1997). This document set out the UK's development agenda, which included reference to the importance of citizenship education. Soon after, in 1999, DfID and the British Council created the International Schools Award (ISA), and Claire Short, then Secretary of State for International Development, stated her intention that all schools would create international links (Mackintosh, 2007). This intention became formalised in a DfES publication called 'Putting the World into World Class Education (DfES, 2004) which recommended that all schools should have international links by 2010. The creation of the United Nation's Millennium Development Goals in 2000 further established education as playing a key role in challenging global poverty.

The DfES' (2004) publication was one of several recommendations relating to citizenship education and 'the global dimension' for schools that emerged during the 2000's (QCA, 2007, 2009; DfES, 2004, 2005; DfE, 2000). The political rhetoric during this time promoted the inclusion and importance of citizenship and global citizenship in the National Curriculum, using this as a vehicle for educating pupils about the issues of poverty, racism and cultural diversity. Significant, but troubling, events such as the Oldham race riots in 2001 focused the attention on education and the schools' role in promoting cohesion in culturally diverse communities. Key government reports including the Crick Report, the Ajegbo Report and the Cante Report (Crick 1998, Ajegbo 2007, Cante, 2008), developed the notion that schools had a central role to play in tackling issues related to cultural tension particularly through the delivery of citizenship education. The legal duty for schools to promote community cohesion through the Education Act 2002, and the requirement to report this through the Ofsted inspection framework further established schools' legal responsibilities and roles relating to community cohesion.

However, the success of these initiatives has been contended, and there has been renewed interest in the effectiveness of multicultural initiatives. Questions

have been raised about an underlying dominant discourse in society and politics at this time, relating to understanding 'difference' and identity, and the continued segregation and tension evident within communities (Cantle, 2008, 2012; James, 2011). In addition there appears much greater focus on the experiences of culturally diverse communities in England, and relatively less on mono-cultural communities (Gaine, 1989, 1995, 2005; Jay, 1992). There are, therefore, implications for schools in how they interpret, understand and engage with community cohesion and understand these issues. This research seeks to explore this understanding through the exploration of two case studies' engagement with CC and GEPs. This will provide new insights into a complex and relevant social issue that has received relatively little previous attention.

The social and colonial historical contexts for many global educational partnerships with the global South, along with Western-centric notions of aid and development mean that GEPs themselves are complex activities. Doe's (2007) report identifies the majority of international links are with countries that are non OECD and ex-colonies of England, and cites the continued sense of inequality expressed by the Southern partners (Doe, 2007). Existing power-relations and stereotypes can be reinforced through such partnerships, and the Millennium Development Goals could further exacerbate this (Scoffham, 2013; Martin and Griffiths, 2013). The extent of which schools are aware of these complexities, how they understand and manage their GEPs, and the capacity for GEPs to inform CC is central to this research. Postcolonial Theory is adopted as the theoretical framework that underpins this research and provides the context for alternative notions of understanding 'difference' and promoting cohesion.

With this context in mind and drawing from literature presented in Chapter 2 this study identifies commonalities in the perceived benefits and outcomes from both GEPs and CC in relation to contributing towards intercultural understanding in schools. Central to this is how these initiatives are interpreted and understood by staff and pupils within schools and the whole-school approach. This study ultimately seeks to explore a gap in existing empirical

research focusing on whether GEPs and CC can inform one another. The following section 1.4 presents the aims and subsequent research questions in more detail.

## **1.4 The purpose of the study: research aims**

Chapter 2 provides a detailed review of existing literature and related research that establishes the scope of this study. This is to gain insights into the understanding and engagement of both staff and pupils through a penetrative and in-depth exploration of complex themes. These themes relate to whether there is, or could be, a relationship between the two initiatives in secondary schools in England- could the outcomes of global educational partnerships inform the promotion of community cohesion? And, likewise, could the outcomes of community cohesion related activities inform practice in global educational partnerships?

In order to ascertain this, this study explores the experiences of two secondary schools in South West England and their involvement in global educational partnerships and the promotion of community cohesion. In particular the research focuses on the extent to which these activities are embedded in whole-school provision, and how this is understood by those involved: the teachers and pupils. Specifically the research foci are to:

- Ascertain whether the relationship between global educational partnerships and community cohesion exists in the two case study schools, and understand what this looks like;
- Explore the perceptions, understandings and experiences of staff and pupils of these initiatives and investigate whole-school documentation in order to see if or how these activities are embedded in the school, and;
- Identify factors that may facilitate or hinder the relationship between global educational partnerships and community cohesion.

How these aims and relevant literature have led to the research question is presented in Chapter 2.

## **1.5 The methodology**

In order to answer the research questions this study adopts an interpretative and qualitative methodology using case studies. Two secondary schools in England form the case studies and these are investigated using an exploratory and emergent approach (the case studies are referred to as school H and school D). Participants in both case studies are members of staff identified for their involvement in either GEPs or CC, and focus groups of pupils in Key Stages 3, 4 and 5 (ages 11-18). The method of data collection included semi-structured interviews, document analysis and observation. This research began in autumn 2010 with the data collected in the spring of 2011.

## **1.6 A general overview**

This Chapter has introduced the research focus and has provided the context for the study politically, personally and methodologically. Chapter 2 presents in more detail relevant literature around the evolution of citizenship education, global educational partnerships, promoting community cohesion and associated issues of identity and difference. This chapter identifies gaps in existing literature and defines the research questions that this study seeks to address. Chapter 3 presents the methodological approaches of the research and a justification of the choice of methods and how they were implemented. Chapter 3 also describes how the case studies and participants were selected, the influence of subjectivity within interpretative research, and an acknowledgement of the limitations and the ethical considerations of the study. Chapter 4 presents the findings that have emerged from the evidence beginning with case study school H, followed by school D. The key issues arising from these findings are discussed in Chapter 5. The specific practice and policy implications from this

study's findings are presented in Chapter 6 along with suggestions for further research. Lastly Chapter 7 provides a critical evaluation of the study from a personal perspective.



## **Chapter 2. Literature Review**

### **Part 1: The political, social and policy context**

#### **2.1 Introduction**

The aims of this research are to explore the potential relationship between global educational partnerships and community cohesion, focusing on two case study schools. To do this the perspectives of both staff and pupils are explored alongside whole-school documentation in order to ascertain whether this relationship exists, what it looks like and identify factors that may facilitate or hinder the relationship.

This Chapter is divided into three parts: Part 1 presents the political, social and policy context for the study exploring the emergence of Citizenship Education as the context for community cohesion and global educational partnerships in English schools; Part 2 presents the theoretical context; exploring literature relating to relevant theoretical perspectives, and Part 3 identifies where this study offers new knowledge and insights, and presents the research questions.

#### **2.2 Citizenship as a context**

Kerr (2006) states that Citizenship Education 'has the capacity to provide some of the knowledge and understanding necessary to ... reveal potential ways of re-engaging young people with their local communities' (p.13). In addition, Dufour (in Kerr, 2006) provides the context for learning about the 'global community and global interdependence ... through the Citizenship Programmes of Study (DfEE/QCA, 1999) [including] cultural diversity' (p.215). Citizenship and Citizenship Education, therefore, provide one lens through which both global educational partnerships and community cohesion in schools can be explored. In order to understand the 'practice of community cohesion' (Cantle, 2008: 27), and where this is positioned in policy and practice, it is useful to briefly consider 'citizenship' and what this means.

In arguing for a moral dimension in citizenship Halstead and Pike (2006), describe two traditional perspectives: the first dimension is a set of shared cultural, symbolic and economic practices; and the second is a set of civil, political and social rights, and duties (Marshall, 1950 cited in Halstead and Pike, 2006). The first dimension of shared culture makes the association between culture and national identity. They argue that this is a narrow view of citizenship and presents problems in a culturally diverse society. Halstead and Pike (2006) suggest that the second dimension of the rights and duties of citizens, is less controversial and they draw on Marshall (1950) who suggested that citizenship was not just a political matter and claimed citizens share sets of political, civil and social rights. He argued that rights developed in a sequence: civil rights in the eighteenth century, political in the nineteenth and social in the twentieth. By 'civil rights' Marshall meant those rights that are necessary to individual freedom, whilst he interpreted 'political rights' as the right to participate in political power by voting and 'social rights' as those encompassing welfare rights, health care and education. Corresponding to these rights is a set of duties incumbent on all citizens. Civil rights are therefore balanced by 'an obligation to keep the law and demonstrate a set of civil virtues in one's life' (Halstead and Pike, 2006:10). Further to this, Halstead and Pike discuss the counterbalance of duties with a citizen's right to protest, and the concept of 'active citizenship'. This is the 'liberal conceptions of citizenship' (p.10). It could be argued that in a postmodern, global age, Marshall's vision of liberal citizenship is no longer valid as other concepts of citizenship (for example feminism, sexuality and identity), offer differing perspectives on citizenship's core values of rights, justice, equality, interdependence, participation and belonging (Halstead and Pike, 2006). However, Marshall's enduring legacy continues to underpin citizenship and Citizenship Education, and reappears in Crick's recommendations for the inclusion of Citizenship in the National Curriculum (NC) (1998) in section 2.3.2.

Citizenship has been seen traditionally as organised by the modern nation-state, and 'a standard narrative of the emergence of modern citizenship is one in which the nation-state gradually extends political, economic and social rights to wider sections of the population' (Cook, 2008: 34). Cook (2008) presents

citizenship as a concept moving away from central, national control and identity, towards individual and community levels:

Citizenship' is about helping your neighbour; supporting known and unknown 'other' in your local area; having a connection and shared understanding with people across your nation; feeling a sense of humanism and attachment to communities across the globe. For many people it can remain dormant, seldom thought about....[it] is about relations between people, the ways in which we are governed and govern others, and the values and dispositions that bring 'us' together and stand 'us' apart' (Cook, 2008: 34).

Cook's definition of citizenship refers to the sense of 'community' at local, national and global scales, thus it has relevance to this study. However, this is a particularly secular perspective that not everyone would agree with. An example is his use of the term 'other' which has implications in the conceptualisation of 'identity' and how diversity and 'difference' is represented and understood; issues that are also pertinent to this research and explored in greater depth in Part 2.

### **2.2.1 Models of citizenship and the Parekh Report**

The Report of the Commission on the Future of Multi-Ethnic Britain (referred to as the Parekh Report) commissioned by the Runnymede Trust in 2000 had the following remit: 'to analyse the current state of multi-ethnic Britain and propose ways of countering racial discrimination and disadvantage and making Britain a confident and vibrant multicultural society at ease with its diversity' (Parekh, 2000). Parekh provides a useful overview of possible models of citizenship in Figure:

- 1. Procedural** - The state is culturally neutral, and leaves individuals and communities to negotiate with each other as they wish, providing they observe basic procedures
- 2. Nationalist** - The state promotes a single national culture and expects all to assimilate to it. People who do not or cannot assimilate are second-class citizens.
- 3. Liberal** - There is a single political culture in the public sphere but substantial diversity in the private lives of individuals and communities.
- 4. Plural** - There is both the unity and diversity in public life; communities and identities overlap and are interdependent, and develop common features
- 5. Separatist** - The state permits and expects each community to remain separate from others, and to organise and regulate its own affairs, and largely confines itself to maintaining order and civility.

**Figure 1: Cohesion, equality and difference: five possible models (Parekh, 2000: 42)**

These models serve as a useful reference point for this study. For example, the nationalist and plural models appear particularly relevant. Parekh (2000) argues that the nationalist model is inadequate, that governments can only achieve stability when there is a shared national culture 'where everyone belongs to, and feels loyalty to, a single whole...those that cannot assimilate [the prevailing national culture] cannot complain if they are treated like second-class citizens' (p.43). This nationalist (also referred to as an 'assimilation') model relates to the recent debate over British citizenship and 'British Values' (Richardson and Bolloten, 2014). The plural model advocates for a continual revision of the public realm to accommodate cultural diversity, and the political culture *within* negotiation, not beyond. Rather than 'toleration', recognition of diversity should be a central value. It also supports interdependence and overlap within and between the various communities that constitute society.

An awareness of Parekh's models will prove useful in contextualising the perceptions of participants towards their school's teaching of cultural diversity and promotion of CC. This is pertinent given the case studies' white mono-cultural context. However, this has received far less academic or political attention than schools in more culturally diverse communities (Gaine, 2005. 1995, 1989; Jay 1992).

### **2.2.2 Identity, difference, multiculturalism, and racism**

Parekh defines identity as referring to '...how one identifies and defines oneself in relation to others... and how one positions oneself in the relevant area of life' (Parekh in Wetherell, 2007: p. 9). Alexander (2007) argues that how we understand 'identity' is 'crucial in how we understand community, ethnicity and diversity' (123). He suggests that the dominant discourse in politics and policy 'boundaries' culture, and presents identity as fixed and 'simple, neatly bounded, and static' (Alexander, 2007: 123). These 'fixed' identities and assumed boundaries serve to reinforce a binary notion of difference and 'Other' (as in 'us' and 'them') (Andreotti, 2011: 21). This reflects an 'essentialist' perspective (which could be evident in the nationalist and separatist models described in the previous section), and it is suggested that this has evolved from Western society's desire to categorise and classify borne from a colonial history and still evident in modern politics and society (Gilroy, 2008: 8). This traditional perspective, Gilroy argues, reinforces the *boundaries* between cultures that can undermine intercultural understanding and social cohesion and is therefore pertinent to this research.

There would seem to be an inherent connection between how identity and difference is understood, and racism. While the intention is not to explore literature relating to racism in great depth, there are aspects of the relationship between racism and how identities and difference are perceived that need some investigation. Cantle describes the common 'fixed and immutable' representation of race, and ethnic and faith divisions, 'rather than [this being] socially and politically constructed' (Cantle, 2008: 13). This reflects that the 'fixed' identities presented earlier can lead to a perception that people who are

'not like us' are seen as a threat, so that cultural diversity undermines solidarity – a notion at odds with cultural cohesion. This ontological and epistemological perspective of an 'absolute truth' and culture being fixed and not socially constructed reflects a modernist paradigm and, as Cantle (2012) suggests, this paradigm is inherent in the current, dominant political discourse. This has implications for schools and how they approach teaching intercultural understanding and may prove influential in the case study schools' approaches. A common approach, one recommended in guidance materials for schools (QCA, 2007; DfES, 2005; 2004), is to 'celebrate difference' through the curriculum and school activities, through the celebration of commonalities and difference. However, the idea of 'difference' as something threatening is also suggested as a reason for racial tension in multicultural communities (Cantle, 2012; Gilroy, 2011). Understanding communities where there is a lack of cultural diversity and 'minority' groups are seen as 'different' and 'feared' is central to this research. Cantle goes further and suggests that social policy has 'generally been framed on the basis that racism is ... [an] inevitable part of multicultural life' (Cantle, 2012: 17), indicating that at a policy level racism has not been understood or successfully countered (Rollock, 2009). Cantle identifies the need to underpin the 'rights agenda' with a 'more effective approach for attitudinal change ensuring that the fear of difference is constantly assuaged by regular and positive interaction between different communities' (Rollock, 2009: 18). This attitudinal change requires an understanding of the processes and mechanisms which enable change to occur, which in turn has implications for schools and the extent to which they understand the processes involved in promoting community cohesion. Burbules and Rice (1991) identify that educational possibilities are pre-determined by the attitude of the participants towards difference. Often suspicion and fear stemming from intolerance or prejudice can 'place a serious constraint on the possibilities of dialogue and education generally' (p. 412). This too has implications for how community cohesion is promoted, and whether facilitators take into account the preconceptions of participants. This links to Parekh's (2000) models of citizenship and whether it is possible for boundaried and fixed notions of identity can lead to a plural model of citizenship where intercultural understanding is valued, or underpin a nationalist or separatist model. These issues will be

explored further when literature relating to development theory is considered later in this Chapter.

### **2.2.3 Summary: Citizenship**

This chapter, thus far, has presented citizenship as a context for this research. The key points can be summarised as:

- Emerging from Marshall's definitions in the 1950s, citizenship can be defined as people's civil, social and political rights.
- Liberal citizenship promotes people's right to protest and links to active citizenship.
- 'Right' wing politics have associated citizenship with nationality and a fixed notion of citizenship.
- Models of citizenship appear relevant to this research: nationalist, separatist, liberal and plural.
- Underpinning citizenship are notions of identity, multiculturalism/interculturalism, difference and race;
  - Classes and categories of ethnicity, borne from colonial histories inform a binarised and boundaried notion of identity and difference. This is presented as the dominant political discourse in the UK.

## **2.3 Citizenship Education**

This section will outline how Citizenship Education has evolved in schools between the National Curriculum 1999 and the current National Curriculum 2014. A number of education and policy reviews have occurred during this time, and the definition and role of citizenship in education appears to be contested between the opposing political perspectives of Labour and the Conservatives.

The two most notable reports that have recently shaped how schools deliver Citizenship Education are the Crick Report (1998) and the Ajegbo Report (2007). Key aspects of these reports are presented here along with the implications for schools and the delivery of citizenship education. Following this section, the role of schools and community cohesion as a consequence of the Ajegbo Report is discussed.

Brown and Fairbrass (2009) describe two opposing positions in Citizenship Education. Firstly there is the view of Citizenship Education 'that sees its purpose as essentially empowering...[and] enables young people to critically analyse their society and identify its shortcomings' (p.7). From this position, Brown describes a 'good citizen' as being an 'intellectually angry citizen, one who is concerned about injustice, intolerance and inequality, and is willing to act to challenge authority where necessary' (p. 7). Critics of this approach would see this as 'dangerously revolutionary' and would see a 'good citizen...raising money for charity, and doing voluntary work in the community' (p. 7). This second view is one of socialisation, or meeting the norms of society, and resonates with many schools' approaches to delivering Citizenship Education, GEP activities and promoting community cohesion. This contested view of Citizenship Education is pertinent to this study and how the case study schools perceive their role, which is explored further in the following section.

If, as Halstead and Pike (2006) suggest, a goal of 'citizenship' is to provide a 'unifying force enabling people from different beliefs and backgrounds to live together in spite of differing allegiances, opinions and tastes' (p.8) then a 'systematic attempt must be made to help the next generation to understand and develop a commitment to their role as citizens' (p. 11). This, they argue, is the responsibility of Citizenship Education. Halstead and Pike (2006) cite claims that citizenship 'will provide the cement to hold a pluralist society together' (p. 33) linking to Parekh's (2000) plural model (see also Hargreaves 2006), and can tackle 'young people's boredom with politics and their sense of disempowerment, counter their suspicion of institutionalised authority, reduce crime and even change the political culture of the country' (p. 33). These are



issues relevant to the promotion of cohesion within a community and make the connection between schools, Citizenship Education and community cohesion, which is central to this study.

Halstead and Pike (2006) outline their interpretations of Citizenship Education that form a useful reference point for this study. They suggest there are two main conceptions - the 'narrow' and the 'broad'. The 'narrow' being education *about* citizenship - designed to produce informed and politically literate citizens - the 'broad' is education *for* citizenship designed to produce citizens with a 'moral and social responsibility and community involvement' (p. 34). They also suggest a third conception or set of aims for citizenship – 'to produce autonomous, critically reflective citizens who participate in political debate and discussion and campaign actively for change' (p. 34). This third conception reflects 'active citizenship' and notions of charity and fundraising. These bear relevance to the case studies and how they may approach their international work; is this seen as an opportunity to fund raise and 'help' poorer people? If so, are the associated power relations understood? Do the schools aspire to nurture 'active citizens'? If so how do they do this?

In relation to identity and diversity, Davies (2010) believes the 'celebration, exploration and further development of an ethnically diverse society are absolutely central parts of Citizenship Education' (p.23) and that there needs to be 'confidence in the development of that debate within the...commitment to the vital significance of identity and diversity' (p.23). This relates to the previous section on identity and contributes to the debate regarding identity and difference. As will be discussed below, the National Curriculum that followed the Crick Report was criticised for not developing these issues of identity and diversity, and therefore not addressing challenges faced by society. Davies suggests that global citizenship sits within the last concept of the state and citizenship.

'Values' emerge as theme from this research, particularly with reference to how individuals and schools interpret their role and responsibility towards the delivery of Citizenship Education. This relates to senior leaders of schools and how they position themselves within (or outside of) the three concepts presented here. In addition, the potential contribution 'Citizenship Education' can make towards cohesion within a community bears relevance to this research. These are aspects of this research that have not been explored before: making the connection between staff perceptions and values and the subsequent provision in school relating to Citizenship Education, and the impact this can have on promoting community cohesion.

### **2.3.1 Global Citizenship**

Osler and Starkey (2010, in Gearon, 2010) suggest that the current definitions of citizenship and Citizenship Education in relation to national identity are limited. They argue that through migration and globalisation, communities have become far more ethnically diverse and individuals as a consequence have multiple identities and loyalties. This, along with challenges to democracy from ethnic, religious and nationalist ideologies, calls for education for citizenship to 'provide the mechanism for transmitting the core shared values on which just and peaceful democratic societies may be built' (p. 243). They believe that where societies are 'cosmopolitan' or ethnically diverse, Citizenship Education needs to respond to this diversity and 'the extent to which it addresses formal and informal barriers to citizenship faced by minorities' (p. 203). For them, discriminatory practices and public discourses portray a 'homogenous cultural identity into which minorities are expected to integrate' (reflecting the 'nationalist' model of citizenship) and this excludes and marginalises minorities. Osler and Starkey (in Gearon, 2010) also suggest that young people are presented as 'citizens-in-waiting' and 'politically apathetic yet threatening'. They refer to this as a 'deficit model' and they suggest that where young people are defined as 'less good citizens, [this] can lead to compensatory programmes that are unlikely to engage them' (p. 208). They argue that Citizenship Education programmes built on this basis 'serve to alienate and exclude [the young and are therefore] ...doubly exclusionary' (p. 204). Osler and Starkey advocate Held's model of cosmopolitan democracy (Held 1996, 1995) where democratic

decision-making takes on an international role (such as the International Criminal Court) and human rights become a part of state constitutions. They define 'education for cosmopolitan citizenship' where 'educated cosmopolitan citizens will be confident in their own identities and will work to achieve peace, human rights and democracy, within the local community and at a global level' (p. 209), and they refer to UNESCO's framework to develop these cosmopolitan citizenship characteristics:

- Accepting personal responsibility and recognising the importance of civic commitment;
- Working collaboratively to solve problems and achieve a just, peaceful and democratic community;
- Respecting diversity between people, according to gender, ethnicity and culture;
- Recognising that their own worldview is shaped by personal and societal history and by cultural tradition;
- Respecting the cultural heritage and protecting the environment;
- Promoting solidarity and equity at national and international levels.

**Figure 2: Cosmopolitan citizen characteristics (UNESCO, 1995 in Gearon, 2010: 209)**

There are similarities between the characteristics described in **Figure** and the definition of CC in Figure. Reflecting on what they describe as the 'deficit model' above, Osler and Starkey describe how young people are not invited to contribute to the process of formulating Citizenship Education programmes. As they are not yet of voting age, school pupils are not often engaged or involved in political processes, and politicians are not directly accountable to them. As a result, Osler and Starkey (in Gearon, 2010) suggest there is little attempt to build on 'existing political knowledge or experience and to use this as a foundation for citizenship learning in school' (p. 210). These observations by Osler and Starkey are relevant to both case studies in this research; particularly the importance of 'pupil voice' in the delivery of both CC and GEP related activities, impacting on whole-school pupil perceptions. This is a contributory factor in the decision to explore pupil perspectives in both case studies.

Osler and Starkey (2007) are also concerned that those designing and developing programmes of education for citizenship 'assume that young people from ethnic minorities require extra instruction in national citizenship and even special programmes not required by the majority...and they fail to appreciate that these young people are likely to bring considerable insights to their citizenship learning' (p.210). This reflects Parekh's (2000) nationalist model and modernism in development studies where the dominant discourse in society believes those in the minority need to be tutored in the ways of the majority. This relates to how schools interpret responsibility for their own inclusive practice, and how they promote and understand CC.

Osler and Starkey suggest that schools need to explore and develop the identities young people have, and to encompass the personal and cultural aspects of citizenship. Cosmopolitan citizenship implies recognition of our common humanity and a sense of solidarity with 'Other' and this means we need to 'establish a sense of solidarity with others in our own communities, especially those others whom we perceive as different from ourselves' (Osler and Starkey, 2003: 252). This notion of 'solidarity' is similar to the inclusive values nurtured through education about cultural diversity and CC, yet it appears to present an essentialist notion of 'Other'.

Two specific events occurred in the mid-1990s that Keast and Craft (2010) have highlighted as causing public concern about the values young people were growing up with. The first was the murder of James Bulger by two boys aged 10. The second was the murder of Philip Lawrence – a head teacher stabbed while carrying out school duties. These incidents 'provoked and reflected an anxiety that schools were paying insufficient attention to teaching pupils about right and wrong' (Keast, 2003: 29) and furthered the call for schools to promote citizenship based 'values' in education. This led to a review of education and the role of citizenship led by Professor Bernard Crick.

### **2.3.2 The Crick Report**

This review was undertaken by the Advisory Group on Education for Citizenship and the Teaching of Democracy in Schools (hereafter known as the Crick Group). The Crick Group was established in 1997, following the change in government from Conservative to Labour in the same year. The Conservatives' perspective had 'championed the individualism of the free market and placed an emphasis on the importance of civic obligation or 'active citizenship' ... The Conservative Government urged individuals to take up actively their civic responsibilities rather than leave it to the government' (Kerr, 2003: 3). This was a different approach to the Labour Government, reflecting 'New Labour' and the 'communitarian movement with a particular emphasis on 'civic morality' ... [with] civic responsibilities of the individual in partnership with the state' (p.3). Reflecting its belief in partnership with the state, one of Labour's first moves in government was to commission a policy review of Citizenship Education.

However, it was not just a change in government that led to greater interest in citizenship and Citizenship Education. Kerr (2003) suggests alongside a recognition of the challenges of migration and globalisation, there was recognition of what has been described as the 'democratic deficit' which relates to a changing relationship between the individual and the government, and in particular an 'alienation and cynicism among young people about public life and participation, leading to their possible disengagement and disconnection with it' (p. 3). The Crick Report recognised this: 'there are worrying levels of apathy, ignorance and cynicism about public life. These, unless tackled at every level, could well diminish the hoped-for benefits both of constitutional reform and of the changing nature of the welfare state' (Crick, 1998: 8). This democratic deficit reflects the 'deficit model' identified by Osler and Starkey (2003) who criticise an education model which patronises young people, and does not recognise or draw on their personal circumstances and experiences.

The Crick Group defined citizenship in a period of rapid change when, it has been argued, a liberal democratic modern society was being replaced by a less

certain postmodern world, and as a result citizenship as a concept was under review (Crick, 2000; Giddens, 1998; Kymlicka, 1995).

The Crick Group's final definition of Citizenship Education aimed:

...at no less than a change in the political culture of this country both nationally and locally: for people to think of themselves as active citizens, willing, able and equipped to have an influence in public life and with the critical capacities to weigh evidence before speaking and acting; to build on and to extend radically to young people the best in existing traditions of community involvement and public service, and to make them individually confident in finding new forms of involvement and action among themselves. (Crick, 1998: 7)

Central to the Crick Report was the concept of 'civic participation', based on three elements of citizenship - the civil, the political and the social. As previously discussed, these were the definitions of 'rights' that T. H. Marshall (1950) had advocated. The inclusion of the political element in Citizenship Education by the Crick Group is significant, as it had not existed in the Conservative government's 'active citizenship' in the early 1990s. It also placed emphasis on values and community action approaches, in line with 'civic morality'. The Crick Group proposed that Citizenship Education should have three interrelated but distinct strands. The first of these was social and moral responsibility, learning about socially and morally responsible behaviour towards each other and to those in authority. Second was community involvement, learning through involvement in and service to the community, in and out of school. This emphasis on volunteering and community involvement, and the preparation through education, is relevant to schools' involvement in CC related activities:

We firmly believe that volunteering and community involvement are necessary conditions of civil society and democracy. Preparation for these, at the very least, should be an explicit part of education Crick (1998: 10)

Thirdly there was political literacy, where pupils learn how to become active and effective in public life. As noted, previous iterations of Citizenship Education (such as the Commission on Citizenship's 'Encouraging Citizenship', 1990) had failed to address political literacy.

The three strands recommended by Crick reflect a balance of the traditional model of 'rights and duties' towards citizenship. The approach endorses Brown's two 'positions' of citizenship, where a pupil can be a good citizen through involvement with the community and learning about morally responsible behaviour, and also be 'empowered' through political literacy, supporting active engagement with issues (Brown, in Brown and Fairbrass, 2009: 7).

The Crick Report led the way for the inclusion of Citizenship Education into the National Curriculum for England in 1999. It then became a statutory foundation subject in 2002 (following a period of public consultation); the first time Citizenship Education had been a compulsory part of the curriculum in England for 11-16 year olds. This was a priority of the Crick Report and built on the political momentum, interest and will, as discussed earlier. The next section gives a brief overview of Citizenship Education in the National Curriculum for 11-16 year olds following the Crick Report.

### **2.3.3 The NC 1999, 2002 & Race Relations Amendment Act 2000**

The National Curriculum defines the 'The importance of citizenship':

Citizenship gives pupils the knowledge, skills and understanding to play an **effective role in society at local, national and international levels**. It helps them to become informed, thoughtful and responsible citizens who are aware of their duties and rights. It promotes their spiritual, moral, social and **cultural development**, making them more self-confident and **responsible** both in and beyond the classroom. It **encourages pupils to play a helpful part in the life of their schools, neighbourhoods, communities and the wider world**. It also teaches them about **our economy** and democratic institutions and **values**; encourages respect for **different national, religious and ethnic identities**; and develops

pupils' ability to reflect on issues and take part in discussions. (QCA, 1999: 12 author's emphasis in bold)

Key words and phrases highlighted within this definition are relevant to this study; there is reference to an 'effective' and 'helpful' role in society – locally and internationally -as well as cultural development and respect for ethnic identities. The engagement of staff and pupils with their local community forms an important part of this research in exploring how schools promote community cohesion, and what activities are associated with this. However, it is not clear exactly what is meant by these terms. One could interpret the definition as underpinned by an essentialist ideology particularly with reference to *our* values and *different* ethnic identities. This could also reflect a Western-centric perspective of development; *helping* the wider world.

The National Curriculum for Citizenship follows the common structure for all subjects with two requirements:

- **Knowledge, skills and understanding** – what has to be taught in the subject during the key stage
- **Breadth of study** – the contexts, activities, areas of study and range of experiences through which the Knowledge, skills and understanding should be taught

The Programme of Study at both Key Stage 3 (KS3) and Key Stage 4 (KS4) is in three sections: knowledge and understanding; skills of enquiry and communication; and developing skills of participation and responsible action. For both KS3 and KS4 the detail is similar; knowledge and understanding focuses on nine elements related to legal and human rights, diversity of culture, local and national government and the electoral system, community based voluntary groups, conflict, media and the world as a global community; and the 'political, economic, environmental and social implications of this' (QCA, 1999: 126). Developing skills of enquiry and communication relates to issues based teaching, including spiritual, moral, social and cultural issues, and developing opinions. Developing skills of participation and responsible action includes understanding other people's experiences and views, and taking part in school and community based activities.



The Crick Report's guidance on the teaching of diversity could be perceived as limited. Diversity is represented under 'concepts, values and knowledge and understanding', but not in 'skills and understanding'. The NC Programme of Study reflects this limitation, where diversity is only mentioned in section 1: 'knowledge and understanding about becoming informed citizens' and not in sections 2 or 3 where skills of enquiry and communication, and participation and action are developed. This could imply skills and communication are not a part of understanding cultural diversity; this research will explore whether this is also the perception of the case study schools.

At the same time schools were considering how they should introduce Citizenship Education, the Department for Education and Employment (DfEE) published guidance for schools: 'Developing a global dimension in the school curriculum' (DfEE, 2000). Its status was a 'recommended action' for schools. It presented the global dimension alongside 'key concepts', which were:

- Citizenship
- Sustainable development
- Social justice
- Values and perceptions
- Diversity
- Interdependence
- Conflict resolution
- Human rights

This guidance encouraged schools to engage with these concepts across the curriculum (both primary and secondary). With further reference to citizenship, diversity and values and perceptions, the 'global dimension' could be seen as a framework within which schools' promotion of community cohesion and global educational partnerships are positioned.

Another pertinent development was the introduction of the Race Relations Amendment Act in 2000. This was an outcome of the Macpherson Report

(1999). The report had been commissioned after the Stephen Lawrence Inquiry 1997, and was an investigation into how the Metropolitan Police handled the murder of an eighteen-year-old black man by a gang in 1993. One of the most publicised outcomes of the Macpherson Report was the evidence that there was institutionalised racism in the Metropolitan Police (Osler, 2011). The Race Relations Amendment Act required schools and other public bodies not only to address discrimination but also to promote race equality. This became the first step in schools' legal responsibilities towards cultural cohesion. The subsequent political and policy responses towards community cohesion are presented in section 2.4. Citizenship Education was identified as the main vehicle through which this would be addressed within the curriculum, and schools would be monitored through the Ofsted inspection system.

#### **2.3.4 Citizenship Education following the Crick Report**

The skills required for enquiry, communication, participation and action demand a different pedagogic approach to teaching using traditional methods. Such a pedagogic approach 'could be described as active, interactive, relevant, critical, collaborative and participative' (Huddleston and Kerr, 2006: 10). However, how schools have approached the teaching of Citizenship Education has varied immensely. Halstead and Pike (2006) identify a number of different approaches or models of citizenship taught in schools. These include:

- Citizenship by audit.
- Citizenship for moral education through the arts and humanities.
- Dedicated citizenship lessons.
- An 'assessment-driven' model.
- 'Whole-day-event' citizenship.

Halstead and Pike maintain that this range of interpretations may explain why Citizenship Education has not met with unqualified success in schools. David Bell, (Ofsted chief inspector 2006), noted that 'Citizenship is the worst taught

subject in secondary schools' (Halstead and Pike, 2006: 123) and in the same year Ofsted reported that a quarter of all schools' provision was unsatisfactory (Ofsted, 2006). This reference to the quality of Citizenship Education and Ofsted's judgements, emerge as an important aspect of this research, and reflect the range of interpretations and responses by schools towards teaching citizenship.

Kerr identifies areas needing development in supporting the introduction of Citizenship Education in schools, including resourcing, training, advice and guidance and developing a knowledge and resource base. However, he also highlights key challenges including how and where Citizenship Education should be delivered in schools and how schools can develop meaningful partnerships with parents, governors and community leaders. Kerr notes that 'Community involvement should not be merely a box which is ticked without due regard to how it contributes to pupils' curriculum experiences' (Kerr, 2003: 8) and as such resonates with the purpose of this research. Lastly, Kerr (2003) identifies the need for professional development, at a time when Citizenship Education 'lacks the academic traditions, research and development base and collected wisdom of experience which underpin policy and practice in other established curriculum subjects' (p. 8). These concerns, particularly regarding community involvement and a 'box-ticking' approach, are particularly pertinent to this study.

Soon after its publication, the Crick Report was criticised for what was seen as 'an inadequate conceptualisation of identity and diversity' (Brett, 2007, no pagination). Some were critical of the Report: 'curriculum proposals.... appear to contain unwitting racism and reflect institutionalised racism in society' (Osler, 2000: 12). Crick's aim had been 'for the whole community ... to find or restore a sense of common citizenship, including a national identity that is secure enough to find a place for the plurality of nations, cultures, ethnic identities and religions long found in the United Kingdom' (Crick, 1998: 19). However, this has been interpreted as an unsubtle and unrealistic perception of society where 'individual citizens....refuse to be defined by just one aspect (in this case their ethnicity) of their multiple identities' (Brett, 2007, no pagination). The Crick Report suggests that in tolerating 'minorities' 'due regard [should be]

being given to the homelands of our minority communities and to the main countries of British emigration' and the 'majorities must respect, understand and tolerate minorities and minorities must learn and respect the laws, codes and conventions as much as the majority' (Crick, 1998: 19). Wilkins (2005) adds to the criticism, arguing that:

The Crick Report is rooted in a de-politicised multiculturalist perspective that locates racism in the personal domain, a phenomenon of individual ignorance and prejudice, that suggests through teaching about other cultures the white majority will come to understand (and so respect and tolerate) minorities (Wilkins, 2005, in Osler, 2005: 161 ).

Further to this, Brett suggests that even basic equality is still a struggle and 'very much a live issue for Britain's ethnic minorities' (Brett, 2007, no pagination). This is reflected in a study commissioned by the Esmée Fairbairn Foundation to assess the views of young members of British Minority Ethnic (BME) communities (Simon, 2003). Key findings of this report indicate that there is a 'strong sense of ambivalence surrounding Citizenship Education' and that 'responses...indicate widespread disappointment both in the reality of citizenship and that of the British Democratic system that it seeks to promote' (Simon, 2003: 7).

In Crick's defence, Brett suggests there is a stronger 'pragmatic than intellectual case', in relation to the report's treatment of identity and diversity (Brett, 2007, no pagination) and that Crick had to balance gaining support for his recommendations from a wide spectrum of political perspectives, and achieving something politically acceptable. Crick is quoted as saying: 'Lots of people said 'well, you haven't got anti-racism'. I said, well no, but we've got tolerance and we need to understand diversity' (cited in Kiwan, 2007, no pagination). Crick argued that there was sufficient space within the education policy and practice to pursue issues relating to topics such as multiculturalism and racism. Indeed, the National Curriculum Programme of Study does refer to the 'need for mutual respect and understanding' and 'the school curriculum should contribute to the development of pupils' sense of identity through knowledge and understanding

of the spiritual, moral, social and cultural heritages of Britain's diverse society' (QCA, 1999). The Crick Report came before some significant events in Britain, namely the 'race riots' in Oldham, Burnley and Bradford in 2001. An outcome of these events, relevant to this study, was the Ajegbo Report (2007).

### **2.3.5 The Ajegbo Report, and its implications for schools**

Further disturbing events in England prompted more questioning of British society, education and citizenship. In the summer of 2001 the violent riots in Oldham, Bradford and Burnley, reported in the media as 'race riots' resulted in the Home Office Cattle Report; Community Cohesion: A Report of the Independent Review Team (Home Office, 2001) this report argued that the teaching ethos of schools should reflect the diversity of cultures within the school and within the wider community, and that Citizenship Education should address these issues (Ajegbo, 2007, Cattle, 2006). This report marked the first policy recommendation for schools' promotion of community cohesion, a step further than reporting social cohesion issues and racist incidents as per the Race Relations Amendment Act 2000. The Cattle Report also made specific reference to the role of Education in addressing these issues, a recommendation Ajegbo agreed with (Ajegbo, 2007). Concern was expressed about the 'development of segregated communities, leading parallel lives' implying that despite living in culturally diverse communities, segregation continued (Cattle, 2008; Chen, 2008). The bombings in London in July 2005 (considered to have ideological links) endorsed these concerns, and focused attention on the causes of increased racial tension in some of Britain's most diverse communities (Wetherell, 2007).

As a result of these events and the changing political and social climate, Citizenship Education in particular, along with the schools' role and responsibilities, came under close scrutiny. How participants in this research perceive their school's responsibilities and role within the community forms an important part of this research. The educational response to this was the Ajegbo Report published in 2007 entitled 'DfES Curriculum Review: Diversity and Citizenship' (Ajegbo, 2007). Ajegbo acknowledges the changing social

climate and identifies education's key role and contribution towards resolving these issues:

The changing nature of the UK and potential for tensions to arise now makes it ever more pressing for us to work towards community cohesion, fostering mutual understanding within schools so that valuing difference and understanding what binds us together become part of the way pupils think and behave (Ajegbo, 2007: 17).

The Ajegbo Report reviews the teaching of Citizenship Education as a compulsory element of the National Curriculum for the previous five years. The Report finds 'issues of identity and diversity are more often than not neglected in Citizenship Education. When these issues are referred to, coverage is often unsatisfactory or lacks contextual depth' (Ajegbo, 2007: 7). This mirrors the evidence given by Scott Harrison, on behalf of Ofsted, to the House of Commons Select Committee looking at Citizenship Education:

What we are finding is more teaching of what you might perceive as the central political literacy/government/voting/law area than, for example, the diversity of the UK, the EU, the Commonwealth, which are somewhat neglected, I think, because some of them are perceived to be dull and some of them are particularly sensitive areas that some teachers go to with great reluctance. I am talking about, for example, the diversity of the UK, which in the Order says, the 'regional, national, religious, ethnic diversity of Britain'. Some people find that difficult to teach (HMSO, 2007, no pagination).

Teachers were commonly found to 'side-step' controversial issues such as identity and diversity. Ajegbo, in his foreword to the report, states clearly that 'we passionately believe that it is the duty of all schools to address issues of 'how we live together' and 'dealing with difference', however controversial and difficult they might sometimes seem' (Ajegbo, 2007). This message is supported with specific recommendations (Figure 3 overleaf):

A fourth 'strand' should be explicitly developed, entitled Identity and Diversity: Living Together in the UK. This strand will bring together three conceptual components:

- Critical thinking about ethnicity, religion and 'race';
- An explicit link to political issues and values;
- The use of contemporary history in teachers' pedagogy to illuminate thinking about contemporary issues relating to citizenship.

The following areas should be included:

- Contextualised understanding that the UK is a 'multinational' state, made up of England, Northern Ireland, Scotland and Wales
- Immigration;
- Commonwealth and the legacy of Empire;
- European Union;
- Extending the franchise (e.g. the legacy of slavery, universal suffrage, equal opportunities and legislation).

**Figure 3: Ajegbo: Recommendation number 22. (Ajegbo, 2007: 97)**

This was seen to add an extra element to the Citizenship curriculum that was missing in the Crick Report. It recommends that Citizenship 'works best when delivered discretely' and that there should be 'greater definition and support in place of the 'light touch' approach' (Ajegbo, 2007: 13). However, there are further recommendations, which bear particular relevance to this study, and which built on elements already in the curriculum. These (Figure 4 overleaf) centre on the role of the local community, and the place of global citizenship and GEPs:

Schools should build active links between and across communities, with education for diversity as a focus.

- A. This might range from electronic links (local, national and global), to relationships through other schools (for example as part of a federation), links with businesses, community groups and parents.
- B. These links should be encouraged particularly between predominantly mono-cultural and multicultural schools.
- C. Such links need to be developed in such a way as to ensure they are sustainable.
- D. Such work between schools must have significant curriculum objectives and be incorporated into courses that pupils are studying. This will help avoid stereotyping and tokenism.

**Figure 4: Ajegbo: Recommendation number 8 (Ajegbo, 2007: 11)**

In Figure 4 above, a clear reference is made to both local and international community links with education for diversity as a focus. This is further supported by the identification of the role of the senior management and, as with the Crick report, reference to the importance of the school ethos: 'Head teachers and senior management should prioritise whole-curriculum planning across the school and develop ways of linking Citizenship Education effectively with other subjects, with the ethos of the school, and with the community' (Ajegbo, 2007: 13). This should be supported by the training provided for Head teachers: 'the revision of the National Professional Qualification for Headship (NPQH) should include understanding education for diversity in relation to the curriculum, school ethos, pupil voice and the community' (Ajegbo, 2007: 13). This reference to the role of the senior management is of relevance to this study as has been identified earlier, and this research will attempt to shed new light on how senior leaders and teachers perceive their roles and responsibilities in light of their schools' duty to promote community cohesion. In addition, explicit reference is made to a school's accountability for promoting CC as per the Inspection framework, and the implications for Ofsted inspectors:

The DfES and Ofsted should ensure that schools and inspectors have a clear understanding of the new duty on schools to promote community cohesion, of its implications for schools' provision, and of schools' accountability through inspection (Ajegbo, 2007: 11).



The Ajegbo Report (2007) uses language such as; 'global citizenship is an increasing imperative' and a 'moral imperative [is for] diversity and Citizenship to be inherent in school ethos ... in the context of the community within and without the school gates' (p.27). Ajegbo mentions 'links with the community – a rich resource for education for diversity – are often tenuous or non-existent' (p. 27). This makes the connection between schools, the community and Citizenship Education, reflecting the focus of this study.

Ajegbo stresses the importance of 'diversity' education through the whole curriculum. This recommendation has implications for this research, particularly with regards to investigating a school's approach to curriculum provision and whether both community cohesion and GEPs are embedded in the curriculum:

... we would argue that education for diversity simply will not have an impact unless it is embedded across the curriculum and throughout the planning for each year group. What's more, to get the mix right for their school, head teachers need to be supported to take risks in their curriculum planning (Ajegbo, 2007: 36).

The Ajegbo Report also suggests that schools should ground their ethos in the local community context, before it engages with national and international projects. It discusses 'harnessing local context' and says:

Our research shows that a school's curriculum, as a crucial element that reflects a school's ethos, should be grounded within the frame of reference of the local community before it can extend to encompass the national and the global. School context and ethnic composition determine some of the issues within a school and its wider community; they need also to help shape the solutions. There is a challenge, not just for teachers, if we want our communities to be more cohesive. Everyone needs to meet that challenge, both the school community and those beyond the school gates – head teachers and leadership teams, teachers, support staff, pupils, parents and the wider society (Ajegbo, 2007: 54).

There is an indication from the Ajegbo Report (2007) that through voluntary and community work, schools can have an impact in their community beyond the

pupils it teaches, as 'a bridge to greater understanding' (p. 54). The report warns, however, of the risk of 'tokenism ... unless schools anchor their education for diversity within their local context'. The local community is seen as a 'ready-made resource', which has the potential to 'bring education for diversity to life in the classroom' (p. 55). This tokenistic approach is an issue that emerges as relevant to this research in terms of how schools interpret their responsibilities for promoting community cohesion. Examples are given of schools that have used community representatives and leaders to 'build trust and understanding, making a major contribution to community cohesion' (p. 55). Where schools have a predominantly ethnically mono-cultural catchment area they are encouraged to explore their locality in close detail as 'the diversity of the indigenous white population is also key to the diversity of the UK and should be studied' (p. 58).

Ajegbo's report acknowledges the particularly ethnically white, mono-cultural context in promoting community cohesion:

If we want community cohesion and for the UK to be at ease with its diversity, as much thought and resource for education for diversity need to be located with the **needs of indigenous white pupils** as with pupils from minority ethnic groups. This also applies to teachers in those schools. Considerable support is channelled into inner city, multicultural schools, **but predominantly white schools need support for education for diversity too...**there needs to be **wider evaluation** not just of the nature of education for diversity strategies but also **of its resourcing through schools right across the UK.** (Ajegbo, 2007: 33 author's emphasis in bold).

This acknowledgement has particular significance to the two case study schools and indicates the relative lack of literature and evaluation of these types of schools' particular needs (Gaine, 2005, 1995, 1987). In addition to involving the local community, and perhaps only when this is done first, the Ajegbo Report (2007) has a 'major recommendation' for further development of school links 'matched to the particular demographics of the school'. The last comment is particularly pertinent to this study as there is a focus on schools developing links with schools that can best support their cultural demographic, either mono-cultural to multicultural or between the same demographics. Schools are

encouraged to link across the UK; this is identified in the report as important, and implies that school links across the UK are more beneficial than global links. However, global links are discussed, with particular reference to the Global Gateway, a website supporting school links, and the involvement of the British Council supporting such links. The Ajegbo Report (2007) does state 'links should have curriculum objectives and be built into Schemes of Work; anything less can lead to relationships that reinforce prejudice' (p. 60). These recommendations have relevance to this study as one element of the research focus is the extent to which activities are embedded through the school, which is used as an indicator of the depth of the school's activities in relation to both CC and GEPs. In addition, the report highlights the importance of schools' cultural demographics. Given the white mono-cultural catchment areas of the two case study schools, this has additional relevance. In 2008 the National Curriculum was reviewed and Citizenship Education was revised as a result of the Ajegbo Report. The following section outlines the revisions and presents the curriculum, as it was when this research began in 2010.

### 2.3.6 The revised National Curricular of 2008 and 2014

The 2008 Citizenship curriculum begins with a new definition called the 'Importance Statement':

Citizenship equips pupils with the knowledge and skills needed for effective and **democratic participation**. It helps them become informed, **critical, active** citizens who have the confidence and conviction to work **collaboratively, take action and to make a difference in their communities and the wider world**. (QCA, 2007: 27 Author's emphasis in bold)

This definition is shorter than in the previous NC, and more concise but also with a new emphasis. Rather than an effective role in society there is emphasis on active, democratic participation. Similarly, instead of promoting informed, thoughtful and responsible citizens, this NC promotes informed critical and active citizens. There is no reference to spiritual, moral and cultural development, but further emphasis on action and 'making a difference' in communities and the wider world. The NC is presented as key concepts,

processes, and content as outlined in Figure 5: National Curriculum 2008 (QCA, 2007: 126):

**Key Concepts**

The key ideas or concepts of citizenship are:

- Democracy and justice,
- Rights and responsibilities, and
- Identities and diversity: living together in the UK.

**Key Processes**

The essential skills and processes are defined as: critical thinking and enquiry, advocacy and representation, taking informed and responsible action. They support active learning and participation in citizenship, the fundamental pedagogical approach.

**Range and Content**

The subject matter that teachers should address includes:

- Political, legal and human rights and freedoms;
- Role and operation of law and the justice system;
- Operation of parliamentary democracy in the UK and other forms of government beyond the UK;
- Central and local government, public services, voluntary sector;
- Actions citizens can take through democratic and electoral processes to influence decisions;
- The economy in relation to citizenship including decisions about resources and the use of public money;
- Consumer and employer/employee rights;
- Origins and implications of diversity and the changing nature of society in the UK including values, identities and the impact of migration;
- The UK's role in the world including Europe, the EU, the commonwealth and the UN;
- Challenges facing the global community including international disagreements and conflict, debates about equality and inequality, sustainability and the use of the world's resources.

**Figure 5: National Curriculum 2008 (QCA, 2007: 126)**

The statements in bold in the 2008 NC are pertinent to this study and reflect the focus on diversity and cohesion stemming from the Ajegbo Report. This revised curriculum was supported by the introduction of non-statutory cross-curricular themes, which were:

- Identity and cultural diversity;
- Healthy lifestyles;
- Community participation;
- Enterprise;
- Global dimension and sustainable development;
- Technology and the media;
- Creativity and critical thinking.

The introduction of these cross-curricular themes reflects the prominent profile of issues-based education and Citizenship. Community participation was also included, and while no direct reference was made towards community cohesion, again there was emphasis on the role schools were expected to play in supporting community-based activities through curriculum provision. This is explored further following an outline of changes to the curriculum for 2014.

The Coalition government appointed in 2010 undertook an extensive review of the National Curriculum during 2011, drawing from other countries' curricula, with ambitions to replicate the perceived 'success' of countries like Singapore and allow for 'radical change' (DfE, 2011). The revised definition for citizenship (now referred to as the 'purpose of study' (DfE, 2013) is:

A high-quality Citizenship Education helps to provide pupils with knowledge, skills and understanding to prepare them to play a full and **active part in society**. In particular, Citizenship Education should foster pupils' keen awareness and **understanding of democracy, government and how laws are made** and upheld. Teaching should equip pupils with the skills and knowledge to **explore political and social issues critically, to weigh evidence, debate and make reasoned arguments**. It should also prepare pupils to **take their place in society as responsible citizens**, manage their money well and make sound financial decisions. (DfE, 2013, p. 1 author's emphasis in bold)

This definition marks a departure from global and cultural understanding, global citizenship, and issues of diversity. There is greater focus on the political system and democracy, and an emphasis on skills such as critical engagement with issues, debating and reasoned arguing. In terms of how pupils engage with the community, the focus appears to have shifted from an emphasis on active participation and ‘making a difference’ towards a more passive role focused on personal responsibilities and volunteering. The aims of the new curriculum were to ensure that all pupils:

- Acquire a sound knowledge and understanding of how the United Kingdom is governed, its political system and how citizens participate actively in its democratic systems of government;
- Develop a sound knowledge and understanding of the role of law and the justice system in our society and how laws are shaped and enforced;
- Develop an interest in, and commitment to, participation in volunteering as well as other forms of responsible activity, that they will take with them into adulthood;
- Are equipped with the skills to think critically and debate political questions, to enable them to manage their money on a day-to-day basis, and plan for future financial needs.

**Figure 6: National Curriculum aims 2014 (DfES, 2013: 1)**

This presents a very different landscape for school leaders and how they perceive their role in encouraging global and cultural understanding and promoting cohesion through intercultural experiences, issues returned to in Chapter 5. The cross-curricular themes are no longer evident, and there is no reference to the global dimension or global citizenship specifically in any part of the new curriculum, including citizenship and geography. This National Curriculum reflects Halstead and Pike’s definition of citizenship in its ‘narrow’ form *about* citizenship (Halstead and Pike, 2006: 34). This is a markedly different approach to both Crick’s and Ajegbo’s recommendations. However,

this curriculum does raise serious questions about how schools and head teachers will implement the Race Relations Act; meet the recommendations from Ajebo and meet the needs of a culturally diverse and globalised nation. Implications of this, and how the findings from this research may contribute to further debate about how schools and policies contribute to education about cultural diversity and cohesion, are discussed further in Chapters 5 and 6. The following section concludes the first part of the literature review with a focus on community cohesion and the implications for schools.

### **2.3.7 Summary: Citizenship Education**

This section has defined Citizenship Education and mapped its evolution in policy and implementation in schools. The literature discussed describes how Citizenship Education and schools' responsibilities have emerged from significant social events and government reports as having a central role in contributing towards cohesive communities. The key points in this section are:

- Citizenship Education can be defined along a spectrum, from 'narrow' which is *about* citizenship to 'broad', i.e. *for* citizenship' which nurtures critically engaged pupils with social and moral responsibility;
- Global citizenship and cosmopolitan citizenship have evolved in response to global issues;
- Pupil involvement and 'pupil voice' are identified as important aspects of Citizenship Education;
- The Crick Report established the need for schools to promote intercultural understanding in culturally diverse communities, and placed Citizenship Education as central to this. Crick recommended:
  - Social and moral responsibility;
  - Community involvement;
  - Political literacy.
- The National Curriculum of 1999 and 2002 reflected this:
  - Citizenship education taught discretely
  - The global dimension presented as one recommended 'theme'.

- These curricular reflected an essentialist ideology in their language.
- The Ajegbo Report developed Crick's recommendations, particularly:
  - Including identity and diversity;
  - Focusing on the responsibilities of schools, senior managers and Ofsted;
  - Ensuring 'diversity' education was embedded throughout the curriculum
  - Acknowledging the importance of guidance material for stakeholders;
  - Acknowledging the particular needs of white-mono-cultural communities;
  - Community engagement and the use of 'school links' identified as important.
- The National Curriculum 2008 responded to these recommendations:
  - Citizenship refined with a stronger emphasis on diversity
  - Cross-curricular themes included identity and diversity and the global dimension.
- The National Curriculum 2014 reduces citizenship to political literacy. Global citizenship removed from the KS3 NC. No cross-curricular links.

The following section explores the development of community cohesion and the implications of this duty for schools.

## **2.4 Community Cohesion**

### **2.4.1 Defining community cohesion**

Earlier in the literature review the different models of citizenship and the complexities of defining culture, identity and difference were presented. This section draws together these issues and explores the implications for promoting



cohesion within communities. It begins with defining 'community', and an exploration of which elements of this definition apply to community cohesion. Parekh (2000) defines community thus:

- Belonging: a community gives a **sense of belonging**, and therefore identity and dignity.
- Care and responsibility: the members of a community have an interest and **sense of responsibility** towards each other.
- Gratitude and questioning: the members of a community have a sense of gratitude towards it, but rather than blind devotion this can be expressed through criticism or questioning.
- Family quarrels: there are often arguments and disagreements in communities, but as with a family there is a commitment to staying, and to **compromise**.
- Personal strengths and weaknesses: communities can teach and nourish personal strengths. Weaknesses such as narrow-mindedness need to be criticised at a community and personal level.
- **Fluid boundaries**: one can have membership of many communities as a result of fluid boundaries. These can be of similar communities or those in contrast and conflict, and can be of more than one nation.
- **Cohesion through symbolism**: customs, manners, ceremonies, places can all hold together a community.

**Figure 7: Parekh's definitions of 'community' (adapted from Parekh, 2000: 50, author's emphasis in bold)**

The elements highlighted in bold appear to resonate with the goals of promoting cohesion within a diverse community. Emerging from the ‘race riots’ of 2001 the Cattle and Denham reports ‘argued that some communities in the UK consisted of ethnic groups ... leading ‘parallel lives’” (Wetherell, 2007: 3). This segregation was deemed damaging and it was recommended that policies should be ‘guided by an alternative, positive and ... utopian notion of the cohesive community’ (p.3). An alternative definition emerges from this:

A cohesive community is one where:

- There is common **vision** and a **sense of belonging** for all communities;
- The **diversity** of people’s different backgrounds and circumstances are **appreciated and positively valued**;
- Those from different backgrounds have similar **life opportunities**; and
- **Strong and positive relationships** are being developed between people from different backgrounds in the workplace, in **schools** and within neighbourhoods.

**Figure 8: Cohesive Community Definition (LGA, 2002: 7, author’s emphasis in bold)**

Local authorities following the then Home Secretary’s adoption of community cohesion as a guiding framework provided this guidance. While this definition preceded the schools’ duty to promote cohesion, they are referenced here as the first example of policy guidance for local authorities. The terms highlighted in bold indicate what were considered to be the key elements, suggesting the process of cohesion is driven through positive values, relationships and a shared vision and sense of belonging, reflecting Parekh’s definition of community (Parekh, 2000). Wetherell (2007) notes that this guidance is for use at a local level, outcomes may be considered more tangible. He also cites the importance of ‘extensive contact between groups and large amounts of ... ‘bridging social capital’... association that connects across groups’ (p. 4). This is supported by Gilchrist’s assertion that cohesion is:

... about fostering those casual exchanges, pleasantries and gossip at the school-gates, in shops and pubs and the regular contacts which reinforce what for many people are the 'weak ties' of community based on neighbourhood and place' (Gilchrist, 2004, p. 4)

Gilchrist's notion of cohesion is less to do with defined outcomes and more to do with the day-to-day contact between people in local communities. This reflects earlier references to the importance of contact in challenging racism (Cantle, 2012) and the role of schools as a focal point for a community (Clarke, 2007). However at a national level, CC's outcomes are harder to identify and while descriptions such as Wetherell's and Gilchrist's would appear to reflect CC's agenda, they again make the assumption that there is 'enough' cultural diversity for these interactions to exist. This study focuses on two ethnically white mono-cultural communities where there is less diversity and opportunity for contact. Therefore CC's emphasis appears suitable for more urban and/or culturally diverse communities without taking into account particular needs of less diverse regions.

Cantle provides further definitions reflecting how CC evolved under the Labour Government:

The commission's new definition of an integrated and cohesive community is that it has:

- a defined and widely shared sense of the contribution of different individuals and groups to a future local or national vision;
- a strong sense of an individual's local **rights** and **responsibilities**;
- a strong sense that people with different backgrounds should experience similar life opportunities and access to services and treatment;
- a strong sense of trust in institutions locally, and trust that they will act fairly when arbitrating between different interests and be subject to public scrutiny;
- a strong recognition of the contribution of the newly arrived, and of those who have deep attachments to a particular place – focusing on what people have in common;
- Positive relationships between people from different backgrounds in the workplace, schools and other institutions.

**Figure 9: Community Cohesion Definition (Commission for Integration and Cohesion, 2007 in Cattle, 2012: 93)**

This definition, five years after the first, added concepts of 'trust', 'rights' and 'responsibilities' with an emphasis on identifying 'commonalities' between new and established groups of people. This definition is noteworthy as it followed the establishment of the duty for schools to promote community cohesion.

The Education and Inspections Act 2006 ensured schools had a duty to promote community cohesion from September 2007. This signified the 'mainstreaming' of the programme, subsequent commitment from government agencies and was generally regarded positively (Ajegbo, 2007, Cattle, 2008). The Act meant that schools now had a duty not only to promote community cohesion but to report on their activities through the Ofsted school inspection framework. The subsequent DCSF guidance for schools (2007) stated that:

...schools build community cohesion by **promoting equality of opportunity** and inclusion for different groups of pupils within a school. But alongside this focus on inequalities and a strong respect for diversity, they also have a role in **promoting shared values** and encouraging their

pupils to actively **engage with others to understand what they hold in common** (DCSF, 2007: 6).

Through their ethos and curriculum schools can promote a **common sense of identity** and support diversity, **showing pupils how different communities can be united by common experiences and values** (DCSF, 2007: 1 author's emphasis in bold).

This guidance was reinforced by the Institute of community cohesion, which describes:

*[the Teaching and Learning Curriculum]* as 'helping children and young people to **learn to understand others**, to value diversity whilst also **promoting shared values**, to promote awareness of human rights and to apply and defend them, and to develop the skills of participation and responsible action' (ICC, 2007: 2 author's emphasis in bold).

The use of language is interesting. 'Shared values' are not defined but reflect Parekh's (2000) nationalist model. 'Understanding others' could reflect a requirement for intercultural understanding, yet the language reflects a bounded notion of 'other'. Additionally, these definitions present outcomes that resonate with the perceived benefits of encouraging schools to initiate global educational partnerships through the context of the global dimension. This supports the notion that there is a potential relationship between the two initiatives. Chen describes a national response to the Ajegbo report in 2008 where all schools were encouraged to take part in a national 'Who Do We Think We Are? Week' (Chen, 2008: 80). This could be perceived as a positive response, yet this approach, if not embedded in the curriculum, could also be seen as a token gesture where diversity issues are dealt with once in the school year. These 'special days', or in this case a 'special week', is an approach to 'celebrating diversity' that is pertinent to this research; it will be interesting to explore how school leaders approach this in the case studies.

Literature discussed thus far focuses on citizenship, the National Curriculum, and the relationship between citizenship and the goals of promoting intercultural

understanding through education. However, an alternative perspective is to consider the role a school has in promoting a sense of belonging due to its very presence in a community. In Clarke et al.'s (2007) study of Bristol and Plymouth they found that the school was important in promoting a sense of community and in considering how the population 'imagined their identity', the school played a part in meeting the local population's 'need to experience the reality of that community physically' (p. 91). They also found that when schools were closed, local people identified the disintegration of their community and its effect on parent-child relationships. In these cases, local people felt the community did not provide for them, so they would be less likely to contribute anything back to the community. Without the school, the community identity had been removed, and crime and territorial infighting were more likely to occur. This description of the schools' role in fostering a community identity indicates that through its existence and day-to-day activity it provides a pivotal function in the community. However, this is essentially a passive role. This reflects the very first definition of citizenship presented at the beginning of the literature review (Cook, 2008) and has implications for this research and for schools' duty to promote community cohesion. Should school leaders actively promote cohesion through activities in the community or is the presence of the school and 'school gate mixing' (Gavron, 2007: 127) sufficient in itself? This also raises questions about schools' interpretation of their duties and for the Ofsted inspection framework: how do schools evidence their duties towards CC, and how far do schools need to demonstrate an understanding of the *processes* involved in creating cohesion within a community? If cohesion is an inherent part of the schools' existence and function one could argue this is not necessary. There is little research exploring the actual process of cohesion as opposed to the conceptual definitions presented here, indeed Cantle suggests that 'little has been done to provide a deeper understanding of the social processes involved' (Cantle 2008: 12). This contributes to the research question design and is an issue that will be returned to at the end of the literature review.

A final comment regards the appointment of the Coalition Government in 2010 and relates to the implications for community cohesion. The government's Big Society (2011) programme, with its aim of empowering local people and communities, attracts controversy with some suggesting it is a means of cutting public sector budgets and jobs. However, it re-emphasises the importance of community and of social capital. The Government's response to extremist violence (and the London Bombings of 2007) was to review the 2007 Prevent Strategy, but this appears to have blurred the distinction between cohesion and the prevention of extremism. Lastly, in 2011 the duty for schools to evidence their community cohesion activities was removed from Ofsted's inspection framework, although schools still have a legal duty to promote cohesion. These issues are explored in Chapters 5 and 6.

#### **2.4.2 Summary: community cohesion**

This section establishes the context and development of community cohesion as a policy response to recommendations from Crick, Cattle and Ajegbo. The key points are:

- Community is defined, drawing on Parekh. Local Government guidance on CC reflected the key elements:
  - A sense of belonging;
  - Responsibilities;
  - Fluid boundaries;
  - Cohesion through symbolism.
- Education and Inspection Act 2006 ensured schools had a legal duty to promote and report on their promotion of CC.
  - This was a significant step in raising the profile of CC (Cattle, 2012; Ajegbo, 2007).
  - CC defined as promoting intercultural understanding and cohesion through:
    - Promoting equal opportunities;
    - Shared values;
    - Engagement with others;

- Common identity;
- Commonality of experience;
- Promotion of CC through annual national 'special week'.
- CC definitions and policy reflects essentialist ideologies and dominant political discourses.
- Subsequent policy change from Coalition Government maintains CC as a legal duty but no longer evidenced for Ofsted Inspections.

## 2.5 Global Educational Partnerships

In this section literature is explored in relation to global educational partnerships and where they are situated in Citizenship Education, Development Education and policy. The political and educational context is identified - the evolution of the UK's development agenda, alongside global initiatives such as the United Nation's Millennium Development goals - all of which form the political backdrop to Citizenship Education and global educational partnerships. The literature review identifies the educational context, particularly guidance for schools to 'develop the global dimension' (QCA, 2007; DfES, 2004, 2005; DfEE, 2000). In presenting the 'conceptual framework' for the global dimension (DfES, 2005: 12), 'global citizenship' and 'diversity' concepts are presented, and 'global learning partnerships' are identified as an important part of whole-school and community engagement in these areas (p. 20).

In clarifying the intended aims of the global dimension in relation to global educational partnerships (with particular reference to intercultural understanding) parallels can be drawn between these and the aims of community cohesion. This, I believe, is significant for this research as an area of commonality between the two, suggesting the capacity for GEPs and CC to inform one another through the promotion of intercultural understanding. However, as will be explored, this is not straightforward given the complexities



of equitable partnerships in GEPs, and what follows is a review of literature relating to these issues with reference to development and the implications for global educational partnerships.

### **2.5.1 The political context and the Millennium Development Goals**

In establishing the Department for International Development in 1997 (DFID), the British Government set out its approach to international development. DFID took responsibility for the administration of the UK aid budget from the foreign secretary. This was in response to growing criticism of aid being used to promote international trade and foreign export orders or policy goals through 'tied' aid. DFID's aim was the elimination of world poverty and sustainable development (DfID, 1997).

In 1997 the new Labour Government's White Paper on International Development, *Eliminating World Poverty: A challenge for the 21<sup>st</sup> Century* (DfID 1997), addressed issues of declining aid expenditure from the previous Conservative government. This influenced educational policy (particularly in terms of citizenship and development education) and set out the development agenda for the UK. It recognised the need for development education and indicated hopes to support development education programmes. Its motive was 'to enlist public opinion on the side of its international development activities' (Brown, 1999 in Brown and Fairbrass, 1999: 19).

Soon after the White Paper, DFID and the British Council launched the International School Award (ISA) in 1999. This is an accreditation scheme lasting three years for curriculum based international work in schools. The ISA is still in existence (both case study schools are recipients) and Bunnell (2008) notes that it 'is seen as an integral part of educational legislation in Britain' (p.7). Bunnell (2008) also points out, however, that 'it can be used as a marketing incentive for schools as they are able to use the ISA logo on publicity materials'

(p. 7). Oxfam have identified this as a possible problem as where schools have 'recognition' as their key motivation to create a north-south link they may be less likely to establish sustainable equitable partnerships (Oxfam, 2007). In addition to this, the award was initially just for English schools, and international partners have only recently been able to receive it, again indicating an unequal perception of the benefits of partnership. These are important issues for this research.

In 1999 Clare Short, then Secretary of State for International Development, urged:

'...every school in the country to have the opportunity to develop a link with a school in the South ... linking is an area which needs great care. I am not interested in links which are one-sided, or which are based simply on charity because they do not create mutual respect and learning. But where links are based on equality and mutual learning, and on a genuine commitment from both sides, the results can be remarkable' (cited in Mackintosh, 2007: 19).

Gordon Brown, then Chancellor of the Exchequer, pledged increasing funds to £4.5 million to support school links, particularly within the Commonwealth. Whilst initially schools were informally establishing links, based on the interests of individual teachers and in recognition of the need to learn from other cultures and respond to global inequalities of wealth, more formal political emphasis and encouragement in the form of targets and awards (such as the British Council's International School Award) followed. The defining of the United Nation's Millennium Development Goals (MDGs) in 2000 raised the profile of development issues globally:

### **UN Millennium Development Goals**

Goal 1: Eradicate extreme poverty and hunger.

Goal 2: Achieve universal primary education.

Goal 3: Promote gender equality and empower women.

Goal 4: Reduce child mortality.

Goal 5: Improve maternal health.

Goal 6: Combat HIV/AIDS, malaria and other diseases.

Goal 7: Ensure environmental sustainability.

Goal 8: Develop a Global Partnership for Development.

**Figure 10: UN Millennium Development Goals**

MDGs were drawn from the actions and targets contained in the Millennium Declaration that was adopted by 189 nations and signed by 147 heads of state and governments during the UN Millennium Summit in September 2000 (the target date set for achieving these goals is 2015). Education is both a goal and presented as having an important role in achieving some of the other goals. The MDGs, therefore, provide context for the emergence of global citizenship and GEPs in education in this period. This is noted here as it will be important to explore how the schools respond to teaching about poverty and notions of charity and development issues in relation to their interpretation of their local and global community responsibilities.

### **2.5.2 The global dimension**

During the period 1999 - 2008 changes in the National Curriculum reflected recommendations from the Crick report and the growing prominence of Citizenship Education in educational policy. In addition, and as has been outlined in these sections, schools received guidance on promoting the 'global dimension' through their curricular. The inclusion of the global dimension

alongside diversity as a cross-curricular theme was a key part of this. During this period a number of government publications were produced, including:

- Putting the World into World Class Education (DfES 2004);
- Developing the Global Dimension in the School Curriculum (DfEE, 2000; DfES 2005);
- The Global Dimension in Action: a curriculum planning guide for schools (QCA, 2007);
- Cross-curriculum Dimensions: a planning guide for schools (QCA, 2009).

These guidance materials were designed to define and promote the teaching of the global dimension and provide examples for schools. In addition, there was guidance for wider school activities, which included 'school linking'. The earliest reference to this was in 2000 shortly after Clare Short's statement when the DfEE stated: 'The life and work of schools can be greatly enriched through a link with a school in a less economically developed country... it can bring development issues vividly to life' (DfEE, 2000: 14). The guidance continues:

[School links] can challenge the stereotyped, 'problem oriented' image of people in less affluent countries and thereby contributes to education in values and attitudes in a multicultural society (DfEE, 2000: 14).

This guidance material makes the assertion that schools would benefit from making 'links' with schools in economically poor countries. It also draws the connections between the global dimension, 'school links' and contributing to the development of intercultural understanding in a multicultural society. While the language lacks precision, it points to the origins of the relationship between CC and GEPs whereby school links are explicitly mentioned as an approach to contributing towards the values and attitudes required in a culturally diverse society.

This document makes further connections between the global dimension and community activities. It suggests an 'International Day' and involving the wider community in these activities (DfEE, 2000: 15). This approach is pertinent to the case studies in this research. This publication was followed by 'Putting the World into World Class Education' (DfES, 2004), where one of many targets was to have every school in England with an international link by 2010, reflecting Clare Short's original intention. This target, however, did not refer to less economically developed countries, and marks a subtle shift away from this earlier recommendation, the implication being that schools could initiate any international link, be that European or further afield.

In further guidance for schools in 2005 (DfES, 2005), 'global learning partnerships' were given greater attention. The guidance maintained the 'recommended' status for schools as before but with a section devoted to GEPs: 'schools developing global learning partnerships'. This section began with the following quotation from the DfES: Five Year Strategy for Children and Learners (2004):

Successful schools have strong links to parents and the wider community, drawing strength from those links, and in turn helping to develop and strengthen their local community (DfES, 2004 cited in DfES, 2005: 20).

This quotation suggests the DfES make the association between 'success' in schools and community engagement. This is further developed with recommendations to establish partnerships with local schools, visit local places of worship, and invite local members of the community into the school to share experiences; actions which the guidance suggests 'can all contribute to developing global perspectives' (DfES, 2005: 20). These types of activities are explored further in this research. The document presents further evidence of how local community engagement is seen as having an important contribution to the 'global dimension' alongside GEPs. The language in this publication is subtly different from the guidance issued in 2000, with messages of promoting

equality and partnership being included. Benefits of the GEPs are presented as opportunities to ‘expose teachers, children and young people to very different learning contexts... to examine their perceptions and values...this can help to challenge negative and simplistic stereotypes and images’ (DfES, 2005: 20). In addition, the guidance suggests that involving children, teachers and the wider community in planning for a GEP, and ensuring the ‘partnership’ contributes to the curriculum, will help ensure a partnership is ‘sustainable and successful’ (p. 20). This identifies the importance of pupil involvement and pupil voice – central issues to this research, and suggests these can indicate the level of how far embedded these activities are, which in turn could suggest the long term viability and success of a GEP. There is also reference to schools’ fundraising, which needs to be ‘in the context of the broader aims of ensuring equality, mutual respect and promotion of learning’ (p. 20). This links to the challenges surrounding fundraising and Western-centric notions of development.

The perception of GEPs is ‘that linking is a good thing’, and that the world would be a better place ‘if we all had a greater understanding of each other’ (Burr, 2007: 2). This definition is central to this research given that it reflects the goals of community cohesion and validates the potential relationship between CC and GEPs. Burr defines associated activities such as:

- Sharing teaching resources;
- Exchanges of pupils and/or staff;
- Communication such as letters and pen-pals, emails and video-conferencing (Burr, 2007: 2).

Burr’s definition of activities would appear to reflect government guidance; Edge et al. develop this further and highlight the benefits and impacts of school linking at student and teacher level:

- Improvement in the knowledge and awareness of partner schools' countries and cultures;
- Impact on skills such as leadership, planning, interpersonal, analytical and ICT;
- Improvement in student motivation and enjoyment of learning;
- Impact on teacher skills, pedagogical changes, enjoyment, improved general knowledge and understanding. (adapted from Edge et al., 2008).

Edge (2008) identifies intercultural knowledge and awareness as part of these benefits and the impact on the individual such as 'interpersonal' skills. These benefits appear fundamental to the notion of, and perhaps motivation for, schools to engage in GEPs.

One of the key characteristics of GEPs is that, for the participants, it is experiential. Experiential education has been cited as beneficial in grounding theory with the realities of the world, and teachers involved in international visits talk about the benefits of learning all the time, not just from reading, but from doing, talking and seeing (Martin, 2007). However, engaging in GEPs is not without challenge for schools. At one level there needs to be commitment, organisation, time and planning (DfES, 2005). On another level, issues relating to the relationship and lack of equitable partnership between a school in the global North and the global South can be problematic (Andreotti, 2011, 2008), and issues surrounding paternal power relations borne from colonial histories can complicate fund raising and notions of charity. In addition, how identity and difference are portrayed appears a key aspect of a GEP's effectiveness in contributing to intercultural understanding. While there has been recent literature on the benefits of GEPs (as will be presented in Chapter 5) there has been relatively little research critically exploring the extent of staff and pupils' perceptions relating to such awareness of these issues. This research will explore school and individual perceptions relating to this gap in the literature.

### **2.5.3 Development education and GEPs**

Development education evolved as a means for practitioners in the 1960s and 1970s to frame education about social justice and as the term was first used by the UN to 'increase the political support of the "North" to the "South" (Andreotti, 2011, pp183-184). As a concept, practice rather than research and deeper theoretical foundations informed it in its early stages. As development education has evolved, 'global education' and 'global citizenship education' have become associated terms. As such, it appears to have multiple meanings in multiple contexts as Andreotti (2011) explains:

...the focus, agenda and meaning of development education is reinterpreted in each context where it is practiced, according to the assumptions and political, organizational, social and economic constraints and possibilities of social contexts, organisations, and individuals (p.183)

Andreotti (2011) describes the evolution of development education and an apparent split in the 1990s; on the one hand, development education is associated with development as economic growth through 'modernisation or neoliberal processes' (p.185). As such, education is seen as adopting 'a universal or consensual ideological framework' (p.186) based on human rights. On the other hand, it is associated with human development viewing education as a means for 'self-determination' and 'critical and independent thinking' (p.186). Baillie Smith defines development education's purpose as the need to 'educate constituencies in the North about development and global interdependence and global/local responsibilities' which, in a way, bridges the two other perspectives (Baillie Smith, 2008: 9 see also Bryan and Bracken, 2011). Indeed, Baillie Smith (2012) sees an opportunity in the negotiation of the development landscape with development education as a central driver for challenging traditional development perspectives to inform the process of global civic participation and conversation, leading to transformation of the geopolitical



landscape. This appears relevant in schools' engagement with GEPs and their purpose and potential to contribute to greater intercultural understanding.

#### **2.5.4 Questioning GEP practice**

'School linking', as GEPs were referred to during the early stages of development education, was seen by many practitioners as a vehicle for contributing to global education and global citizenship, and educating about poverty issues and the global South. The value of these activities was often unquestioned or unchallenged, reflecting the evolution of development discourse in UK development and education policy (Martin, 2011). However, as Martin describes, educators began to question many of the practices that took place, particularly North-South GEPs many of which were initiated in response to global citizenship, but served to reinforce paternal power relations and binary identities (Martin, 2011, Burr, 2008, Andreotti, 2006). Bryan and Bracken (2011) refer to the reinforcement of binary notions of 'us and them' in their study of the Irish curriculum and supporting textbooks and Baillie Smith (1999) describes a similar situation in the teaching of the 'third world' in the English National Curriculum and the constructions of 'difference' (p.485). From a postcolonial perspective, these approaches to the teaching of the global dimension and development education are counter-productive to the meaningful development of active global citizens and 'encourages actions that can be ethically questioned (such as fundraising, sponsoring a child)' (Martin, 2011: 207).

In their study of Irish schools' involvement in international development and global citizenship, Bryan and Bracken (2011) refer to the two main approaches to schools' North-South partnerships. They are the 'helping' approach, and the 'mutual learning' approach (Bryan and Bracken, 2011: 241). The first approach, to 'help', reflects what Bryan and Bracken refer to as the 'soft' understanding of development education (see also Andreotti, 2006) and relates to notions of how poverty in the global South is perceived, particularly in relation to development, aid and fundraising, and the desire to 'help'. These discourses have evolved to dominate development studies and development policy (Martin, 2011). As will be explored this approach, while often presented as 'good', is problematic in its

representation of identity, poverty and the distant 'Other' (Martin, 2011, Bryan, 2013). 'Mutual learning', however, differs in that the main objective is not to 'help' per se, but to develop greater understanding through mutual partnerships and is the foundation of intercultural understanding (and CC, see: Cattle, 2012). These are relevant issues and important in the context of this research, demonstrating this study's importance in the on-going debate about intercultural understanding, development and the role of schools.

At the Commonwealth Consortium for Education conference in South Africa (2006) concerns were raised by some of the Southern 'partner' delegates that 'the offer of school links with UK schools is regarded...as patronising and having little impact beyond enriching individual schools, especially when UK schools have little more than charitable intentions' (Doe, 2007: 7), and school link benefits were questioned 'particularly those based on the idea of exporting first-world technical expertise to the expertise-poor' (p. 7). Burr highlights that 'linking with the primary aim of development awareness in the UK can lead to a focus on the needs of the North rather than on engagement and prioritising communities in the South' (Burr, 2007: 6) with the danger that Southern partners become simply a resource for the North. This is an important issue: it raises the exploitative nature of cultural supremacy and the power relations that exist as a result and can be seen to reflect Western-centric notions of power.

In Doe's (2007) example the Southern partners critical of the actions of their Northern partners, yet these perspectives are rarely considered in the literature or guidance material. Pickering (2008, see also Martin and Griffiths, 2012, Martin, 2011) contends that schools receive mixed messages about 'school links' from government policy and cites the contrast between the DfES targets for all schools to create global partnerships and DfID who say the aim is 'Building links between schools across the world, bringing pupils together, sharing experiences' (Benn, H. cited in Pickering, 2008, no pagination). The lack of clear guidance for schools in tackling these complex issues, alongside

the underlying 'paternal' notions of charity and colonial power relations, mean schools are not necessarily aware of these challenges as they become involved in partnerships. These issues are explored in the following section.

The political context for the UK's stance on development, as outlined in the 1997 White Paper has been explored. Noxolo (2006) argues that the development discourse within this 'perpetuates racialised hierarchies and denies mutuality' (p. 254, this will be discussed in more detail later in this Chapter). The White Paper refers to 'Britain's unique place in the world' and adds 'Our particular history places us on the fulcrum of global influence' (DfID, 1997: 20). This global influence stems from Britain's Commonwealth membership, G8 and European Union and United Nations membership. This is reinforced by the statement: 'The Commonwealth's close historical relationships make it particularly well placed to mobilise political support for poverty elimination across a large percentage of the world's population' (DfID, 1997: 37). Noxolo (2006) challenges this Western-centric notion of aid and development and uses the metaphor of the British Commonwealth 'family of nations' to establish this. She maintains 'the concept of partnership in the White Paper draws on the well-established racialised hierarchies of the Commonwealth family of nations to reassert an imperial British authority in contemporary development relationships with third world countries' (p.254). The hierarchical husband-wife, parent-child relationships in the nuclear family are, Noxolo argues, the 'underpinning model of racialised authority in the White Paper's concept of partnership...firmly anchored in British imperialism through the 'image of the Commonwealth family of nations'. Baaz notes that using the 'equalising word "partnership" [describes] development relationships in an attempt to.... displace European paternalism' (Baaz, 2006: 257). However, as Noxolo (2006) states, 'in practice what is crystal clear is that partnership does not often alter existing unequal power relations between donor and recipient' (p. 257). If this assertion is valid, it presents challenges for schools in how they approach GEPs and raises a question about whether these activities can ever

be equitable and true partnerships – important issues in relation to how GEPs might contribute to CC and intercultural understanding.

This perspective towards ‘development’ and ‘aid’ can be viewed as a form of paternalism, as Young points out: Anthropologists legitimised colonialism by stating countries required the paternal rule of the west for their own best interests - today they are deemed to require ‘development’ (Young, 2003: 2). Young implies that the approach to colonialism – that it was in the best interests of those colonised - is no different to the approach to development – it is in the recipient’s best interests to be ‘developed’. By adopting this view of development and aid, one problematises an action that is often unquestioned and perceived as ‘good’ practice. Noxolo adds to this argument, claiming that ‘the new British development discourse has already made its first appearance in the context of British imperialism’ (Noxolo, 2006: 254). The MDG goals 1, 2 and 8 underpin the process of school linking, however, as Andreotti states, ‘research in this area indicates that educational approaches tend to address the agenda for international development in a manner that leaves assumptions unexamined’ (Andreotti, 2008: 23). These perspectives will be explored in greater depth when discussing literature relating to Development Education in the following section.

### **2.5.5 Summary: global educational partnerships**

This section has explored literature about global educational partnerships and their political and educational context. A summary of the key points are:

- DFID was established and in 1997 the Government set out its international development agenda;

- The Millennium Development Goals raised the profile of poverty issues and education was identified as a means to address some of these goals;
- Claire Short called for all schools to have an international link, and guidance material was published encouraging schools to forge links with less economically developed countries. These were seen as advantageous:
  - In teaching about poverty issues;
  - In challenging stereotypes;
  - In contributing towards intercultural understanding in a multicultural society.
- International school 'links' were promoted in a range of government publications for schools addressing 'the global dimension' and promoting global citizenship:
  - DfES publications in 2005 and QCA 2007 promoted 'global school partnerships':
    - All schools to have an international link by 2008 (no reference to less economically developed countries);
    - Emphasis on equality of partnership;
    - 'Successful' schools equated with global partnerships;
    - Reference to pupil, parent and community involvement to encourage 'sustainability of partnerships';
    - Partnerships encouraged to reflect local catchment ethnicity;
    - Guidance on fundraising.
- These global partnerships were seen as inherently 'good' practice, and beneficial outcomes were claimed for all participants.
- The 1997 White Paper was criticised for its Western-centric perspective on development, and paternal notions of helping 'poor' countries:
  - Dominant discourse in guidance material reflects this language and sentiment;

- Paternal power relations borne from colonial histories underpin global educational partnerships with schools in the global South ensuring equitable partnerships are challenging to develop.

## **Part 2: Developing a theoretical framework**

This review has thus far explored the literature and the policies relevant to both the recent emergence of GEPs and CC in England. In doing so, areas of commonality such as the promotion of intercultural understanding and tension such as western centric notions of development, have been established. To contextualise this, and to explore a possible relationship between the two further, theoretical perspectives are now explored which have emerged from Part 1 as worthy of further examination and contribute to the study's theoretical framework. These are:

- Development theory, development studies and postcolonialism.
- Intercultural understanding: the outcomes of, and processes involved in, intercultural understanding and community cohesion.
- Values: educational ideologies; values education; values and intercultural understanding; values and school leadership.

While these 'strands' are presented separately, it has become apparent that there are points of intersection between them. Thus, each is summarised and these potential intersections are identified. In doing so, potential opportunities for new knowledge and understanding of GEPs and CC are presented, helping to frame the research questions.

## **2.6 Development studies and development theory**

While development education and development studies are not the same, there is an overlap in the theories that inform them both. Sylvester (1999) describes the unique position development studies has in being both theory and practice, and established both academically and politically. Its nature is 'practical in orientation' (McEwan, 2008: 2) and focuses on solutions to poverty related issues with the aim of 'assisting poorer countries in achieving economic targets and higher, sustainable standards of living' (McEwan, 2002: 2). The process of theorising the resolution of global poverty issues stems from development theory, thus an exploration of this will provide a useful context to the early evolution of development studies.

'Development' historically refers to the development of countries' economies. As such, development has been traditionally associated with economic markets particularly from the perspective of the 'West'. Berthoud (in Sachs, 1997) describes these assumptions about development and economics, viewed from a Western perspective; 'market capitalism ... is indissolubly linked with democracy and, as such, the best possible system for the whole of humanity...' (p.70). Berthoud asserts 'our time is characterised by the deep belief in the powers of the market to solve the world's development problems' (p.71) and that 'development implies, explicitly or implicitly, that the Western life is the only means to guarantee human happiness' (p.72). Berthoud's statements reflect assumptions that appear to underpin early development theory, that development should follow the economic path of capitalism, democracy and economy as portrayed by the West. The theories that have contributed to these perspectives will be explored, but it is noted that the underlying assumptions, and associated 'authority', can be perceived as problematic in development studies.

Modernisation theory refers to the processes of countries' economic development. Its focus is on poverty, economic development and resource distribution particularly (but not wholly) stemming from the decolonisation of territories and countries once dominated by Europe in the 1950s. Many Western nations felt that their ex-colonies needed support to develop economically following independence. 'Modernisation' was seen as the solution, led by the 'developed West'. Leys (1996), cited by Sylvester (1999), describes this modernisation approach being especially led by the USA at this time, and in particular by sociologists and political scientists through the US Agency of International Development (USAID) and the World Bank (Sylvester, 1999; Baaz, 2005; McEwan, 2008). While modernisation theory is informed by a number of perspectives, from psychological to political, Rostow's (1960) structuralist model of economic development has been influential in presenting a view of how countries in the Global South are perceived as 'needing' aid and economic intervention in order to reach levels of 'modernisation' and economic development already 'achieved' by the global North (indeed, Rostow's stages of development have been taught through the geography National Curriculum in England until very recently). Structuralism refers to the structural requirements for a country to achieve self-sustaining economic growth through state intervention and action. However, Rostow's 'model' appears flawed in the idea that countries adhere to *linear* models of development, and as ex-colonies faltered in their economic growth post-independence, and remained in states of poverty, analysis of the causal reasons why has led to the emergence of 'dependency theory' (Baillie Smith, 2004; Sylvester, 1999).

Dependency theory overlaps with structuralism and explores the relationship between economically poorer countries, which are situated on the global 'periphery', supplying 'core' economically wealthy countries with the raw materials to sustain their economic development. It suggests that poorer countries are restricted in their capacity to develop economically because of their relationship and dependency on trade with the wealthy countries. This, from a dependency theory perspective, explains why countries do not follow



linear stages of economic development. From a development studies perspective, this dependency also has historical/colonial roots:

historical processes that had stripped colonies of resources, reorganised their lands, pauperized their labour, and created parasitic elites – all so Western countries could have and sustain the once-ever Industrial Revolution' (Sylvester, 1999: 706)

Modernisation theory, structuralism and dependency theory, therefore, all contribute to development theory that informed early development studies and appears to still inform development policy. As has been argued though, these development theories are flawed, and with the emergence of post-structural and postcolonial studies, these approaches to development were problematised. Berthoud (1997) critically points out '... the market appears as an implicit assumption in virtually all development theory and policy...a confused amalgam of ideas... a magical term hypnotically repeated throughout the world... a normative representation' (p.71). Reference to the 'normative' is key here, as postcolonialism is critical of the Western-centric notions of development that underpin development theory as explored in the next section. This has implications for how schools perceive their GEPs and associated themes of poverty issues and fundraising.

### **2.6.1 Critics of development theory**

While development studies, influenced by early development theory, focused on the practical solutions to tackling poverty issues, it became open to criticism by postcolonial studies. This section explores these criticisms and describes how both development studies and postcolonialism have reached a point where they can inform one another. The active engagement of citizens is also explored, and with reference to Baillie Smith (2012, 2004), opportunities for furthering the debate about development beyond focusing on the perspective of the global South are explored.

Postcolonial criticism of development theory is centred on the assertion that a 'modernist' approach ignores the power structures at play between imperial colonists of the West and ex-colonies of the South, and that modernisation theory 'was part of a conceptual architecture of a diffusing imperialistic logic' (Bryan, 2008: 66). Critics of development theory suggest that a focus on economic development ignores the importance of social development, cultural contexts, and power relations (Bryan 2008; McEwan, 2008, 2002; Sylvester, 1999). Additionally, by categorising development into 'rich and poor' or 'developed and developing' we reinforce essentialist and fixed, binary notions of 'us and them' (Byran, 2008). As Bhabha (1994) contends, the colonial stereotype of the "native" 'is not a simplification because it is a false representation of a given reality. It is a simplification because it is an arrested, fixated form of representation' (p.75). As has been presented, postcolonialists would argue viewing identity as 'fixed' and 'binary' counters meaningful intercultural understanding and, as Martin (2011) suggests, 'perpetuate inequalities that already exist' (p.207) and this 'provides a significant barrier to learning' (p.207).

McEwan describes 'development' as a powerful term, and suggests that 'questions need to be asked about how and why development has become, '*normative* (defining what should be done)' and '*instrumental* (serving as an instrument or a means to an end)' (McEwan, 2008: 12). Baillie Smith (2004) explores how 'development' may 'mediate people's understanding of the world' and describes how dominant discourses of development 'convey particular conceptions of identity, agency and authority' (p.67). A post-structuralist perspective in development studies highlights these issues:

'...that development theory and practice are premised in the construction of certain representations of the world whose apparent 'truth' and authority provides the basis of particular interventions but can be best understood in terms of power' (Smith, 2004: 71; see also Crush, 1995; Sachs, 1992b).

The reference to truth, authority and power are aspects of development theory problematised within postcolonial theory and has implications for how development is perceived in a Western Society and thus in schools.

Postcolonialism, influenced by scholars such as Bhabha (1994), Said (1978) and Spivak (1988), challenges the Western-centric notion of 'progress' and 'refers to ways of criticizing the material and discursive legacies of colonialism' (Radcliffe, 1999: 84 cited in McEwan, 2008: 137). Postcolonialism is not an applied field, but has its origins in literary criticism (McEwan, 2008). Its focus is on the re-examination of the historical and cultural colonisation of the Global South by the global North, through the analysing of discourses, narratives, concepts, ideologies and practices 'through which the world is made meaningful' (McEwan, 2008: 12). Postcolonialism challenges dominant colonial discourses, and assumptions that Western ideas about development are 'somehow universal' (Martin, 2011: 208). Postcolonialism's starting point is from an alternative 'Southern' perspective from 'the other side of the photograph' (Young, 2003: 2). Unlike development studies, postcolonialism tends to focus on the local and the everyday lives, rather than the global picture, and 'tends to ignore socio-economic inequality' (McEwan, 2008: 12).

Postcolonialism's key concepts are summarised below (adapted from Martin, 2011):

- Binary oppositions: Postcolonial literature suggests Western thought is based on binary opposites; rich and poor, 'us' and 'them'.
- 'Other' and 'Othering': the inferior 'Other' is portrayed as under-developed, poor, uncivilised and in need of help, while the West is civilised and developed.

- Margins and centre: Where Western culture is seen as the centre, and alternative cultures (such as ex-colonies) seen as the margins and devalued.
- Essential: That 'things' have a nature independent of their existence such as the colonised 'savage'. This is seen as the universal 'truth', fixed and stable. Post-colonists call for a fluid and dynamic understanding of identity, and allows for multiple identities.
- Paternalism: the 'civilising mission', modernist approaches to development of the global South. 'Other' portrayed in a child-like fashion requiring paternal support from the West.

While these key concepts suggest a critical analysis of 'language' rooted in colonial discourse (see also Bryan, 2013; Andreotti, 2006), those in the field of development studies would argue it is 'too theoretical' (McEwan, 2002: 138) and lacks practical solutions to poverty, doing little to address 'pressing material issues such as poverty in the world, [where the] concerns with language are esoteric' (McEwan, 2002: 138). Language is, though, 'fundamental to the way we order, understand, intervene and justify ... interventions (McEwan, 2002: 138; see also Escobar, 1995), and as will be explored later, this can be presented in an actionable form.

In exploring the tension between development studies and postcolonialism, one could be forgiven for assuming that they are mutually incompatible. However, McEwan identifies how, in the interface between the two, there has been progress, particularly in how postcolonialism can challenge traditional economic models of development, and the authorisation and authority of development discourse. In doing so, 'radically different ways of understanding and responding to these issues' are suggested (McEwan, 2008: 140). These 'emphasise the need to understand development through the eyes of local people who are making daily livelihood decisions in situations of conflict,

despair, uncertainty, ambivalence, hope and resistance' (McEwan, 2008: 140; see also Sylvester, 1999). Sylvester in 1999 expressed optimism suggesting postcolonialism 'has the potential to be a new and different location for human development thinking' (Sylvester, 1999: 717). McEwan remains optimistic concluding that:

Emerging dialogues between postcolonialism and development studies have the potential to engage postcolonial theory in considering questions of inequality of power and control of resources... helping to translate the theoretical insights of postcolonialism into action on the ground and a means of tackling the power imbalances between the North and South (McEwan, 2008: 14)

However, Smith (2004) takes the relationship between postcolonialism and development studies even further and claims that 'arguing that development narratives provide a problematic prism through which to view the world is not a particularly radical assertion' (p.68), and that understanding how development is engaged with and understood in the global North is now necessary. Reflecting on how postcolonialism presents the voices of the global South at an individual and local level, Baillie Smith (2008), adopting postcolonial, cosmopolitan (and post-structuralist) perspectives, asserts that there has been little exploration of ways 'individuals and groups in the *Global North* engage with development' (p.401) and that:

...we lack a clear understanding of how factors such as class, locality, gender and religiosity come together in different ways at different times to shape the specific ways citizens in the Global North engage with and act in relation to development issues (Baillie Smith 2013: 401).

Baillie Smith explores the connections between development, development education and global citizenship in understanding how the North mediates the

world suggesting this is an opportunity for development education within international non-governmental development organisations to ‘support the articulation and embedding of principles of global justice and equity’ which, in essence, is the next step following the postcolonial presentation of Southern perspectives (Baillie Smith, 2008: 5). Development education, Baillie Smith argues, is seen as central to achieving this.

### **2.6.2 Postcolonialism informed development education**

As described, Smith (2004, Baillie Smith, 2012) calls for the formulation of a ‘global civil society’ (2004: 68) and global citizenship, supported by INDGOs in the communication of development issues. Civic participation, as Smith suggests, is central to this approach, but requires an understanding of how this process works and the connection between ‘local and global’ (p.69). This understanding centres on the development narratives that have been described here, and how dominant development discourses present identity, difference and authority (see Noxolo, 2006).

Smith (2004) points to a number of contextual barriers in schools that could hinder this understanding and the mediating of ‘new stories’ of development are particularly pertinent to this study (p.73). He points to practical challenges faced by teachers: evidencing the teaching of the National Curriculum, having to provide quantifiable educational outputs, and educational policy designed for economic competitiveness. In addition, Smith (2004) suggests that school politics and school leadership influence the effectiveness of teachers promoting new discourses of development (see also Andreotti, 2011). It would be understandable then for teachers to not question their practice, or even acknowledge a need to do so (Bryan, 2013). Andreotti (2006) calls for a more critical reflection on global issues and global citizenship where being an active citizen means being empowered to ‘reflect critically on the legacies and processes of their cultures, to imagine different futures, and to take responsibility for decisions and actions’ (p.48). This requires ‘critical literacy’

(Martin, 2011) and 'critical discourse analysis' within a 'critical development education framework' informed by postcolonialism (Bryan, 2013; and Andreotti, 2006). Martin describes critical literacy as not just challenging text, but also the world around us (p.218; see also Gregory and Cahill, 2009). Central to critical literacy is the questioning of power relations with reference to social inequities. Bryan describes critical discourse analysis as the 'critical interrogation of official development discourses' particularly how this then influences 'the way we think and feel about the world and our place in it, and how we relate to so-called 'distant Others' (Bryan, 2013: 8; see also Jefferess, 2013; Andreotti, 2006). This would appear relevant to both GEPs and intercultural understanding as an outcome of community cohesion and is in a sense 'actionable postcolonialism' and 'how [postcolonialism] can be 'acted upon to inform and enhance educational practice' (Bryan, 2013: 12; see also Andreotti, 2011). Such an interpretation counters the original claim that from a development studies perspective, postcolonialism is too theoretical.

Taking this further Andreotti (2012) presents a useful critical literacy 'tool' (Jefferess, 2013), for practitioners she calls 'HEADS UP':

- **Hegemonic** (justifying superiority and supporting domination);
- **Ethnocentric** (projecting one view, one 'forward', as universal);
- **Ahistorical** (forgetting historical legacies and complicities);
- **Depoliticized** (disregarding power inequalities and ideological roots of analyses and proposals);
- **Salvationist** (framing help as the burden of the fittest);
- **Un-complicated** (offering easy solutions that do not require systemic change);
- **Paternalistic** (seeking affirmation of superiority through the provision of help) (Andreotti, 2012: 2)

This tool may prove informative for practitioners to critically review their policies and practice.

This section has introduced two theoretical perspectives relevant to GEPs, CC and intercultural understanding: development studies and postcolonialism. While in their early stages of evolution the two fields may have been at odds, it would appear there is value in each usefully informing the other. Of particular relevance to this research is the use of a postcolonial perspective in informing GEPs between the global North and the global South, thereby promoting meaningful intercultural understanding, and critically engaging with development and educational discourses, policy, activities and perspectives.

## **2.7 Intercultural understanding and community cohesion**

This section seeks to explore the literature that may help to explain intercultural understanding, and the processes involved.

In the previous section the critics of ‘multiculturalism’ suggest that, as an approach to promoting cohesion within communities, it failed. Sondhi (2009) suggests it had focused on managing public order rather than dealing with the complexities of integration, and that the ‘right to equality’ had become ‘overshadowed by the right to be different’ (Sondhi, 2009 cited in Cattle, 2012: 57-58). This, it is suggested, promoted a defensive response from communities that encouraged ‘culturally and spatially distinct communities’ (p.57). This segregation appears to have contributed a ‘fear of difference’ (Smith, 2011: 164) where insular communities have developed a ‘more limited view of others, less engagement and interaction with people who are different... may therefore be more prejudiced towards them ... as there are few opportunities to engage with them and to develop mutual understanding and trust’ (Cattle, 2012: 129). In describing multiculturalism’s limitation Cattle (2012) refers to a new period of super-diversity (p.181) and globalisation, which demands new approaches to promoting understanding and cohesion ‘inter-culturally’.



One approach is to view identity and 'difference' from an alternative perspective. Counter to 'fixed' and 'siloed' identities (Alexander 2007; Andreotti, 2011; Chek Wai, Lau, 2004), viewing identity as plural, multiple and fluid offers an approach that, rather than reinforcing notions of difference, encourages areas of commonality to emerge through dialogue and, in turn, tackles the 'fear of difference'.

James (2008) suggests the adoption of Postcolonial Theory to frame this new perspective towards understanding 'difference'. Central to this is accepting *multiple, dynamic* and *choice-based* identities that each individual relates to, where, for example, any individual has multiple identities in a variety of contexts and which change over time (see also Andreotti, 2008; Cantle 2012). We may also choose identities rather than have them allocated to us. Cantle (2012) argues that policy and attitudinal change is required to ensure identity and difference is understood in non-binarised and plural ways (Cantle, 2012). This is supported by Avitar Brah and her representation of identity, similarity and difference where 'difference' needs to be thought of as the basis of 'affinity rather than antagonism' (Brah, 2007; in Wetherell, 2007: 137) and resonates with Burbules and Rice's assertion that 'difference' can create an *opportunity* for education and dialogue rather than a barrier (Burbules and Rice; 1991: 413 author's emphasis). These postcolonial approaches offer an alternative context to the understanding of community cohesion and schools' approaches to their international commitments, seeking to nurture *inclusive* values.

However, while adopting postcolonial theory to offer alternative notions of difference may contribute to cohesion and understanding within diverse communities, it does little to explain how this might work. It would appear that there is little empirical evidence that helps explain what the process or structure may be and indeed, Cantle admits that this is 'under-researched' (Cantle, 2012: 63). However, in Cantle's (2012) definition of 'difference' a reference to socio-

psychology (p.61) is made, which leads to a theory which may explain both causes of prejudice, and the process of change in 'attitudes and behaviours' of majority and minority communities (Cantle, 2012: 142). While it is not the intention to explore socio-psychology in great depth, acknowledgement of its potential contribution to informing the process of intercultural understanding is worth noting. Abrams (2010) uses socio-psychology to explain how prejudice undermines cohesion and classifies this into four contexts:

- Intergroup context: the ways people in different social groups view members of other groups: relates to power differences and feeling threatened by others. Where attitudes and prejudices are developed.
- Psychological bases for prejudice: people's key values: conflict between values: contributing to identity and notions of difference.
- Manifestations of prejudice: ways stereotypes are expressed: overtly negative, patronising or positive – linked to whether other groups may pose a threat.
- Effect of experience: contact between groups is likely to increase mutual understanding, though it needs to be close and meaningful contact... (adapted from Abrams, 2010 in Cantle, 2012: 146)

Abram's reference to the 'effect of experience' and contact between groups appears fundamental to promoting intercultural understanding and cohesion. This is supported by the Department for Communities and Local government who stated in their guidance:

The human need to contact with others is as important to our wellbeing as it ever was.... And where people are living individual, isolated lives, problems arise... people can become suspicious and hostile, especially towards individuals or groups they see as 'different' or 'not belonging' (DCLG, 2009a cited in Cantle, 2012: 103).

However, these claims make no reference as to how 'contact' challenges prejudice. Smith (2011) and Cantle (2012) suggest that positive attitudes appear to be related to 'exposure to people from different backgrounds and opportunities to engage with them are crucial' (Cantle, 2012: 62). As an advocate for CC, Cantle (2012) supports cohesion programmes due to their success in promoting 'meaningful interaction between communities from different backgrounds and to promote trust and understanding and to break down myths and stereotypes' (p.129). Indeed, school 'twinning' programmes, bringing together 'children from different backgrounds from mono-cultural schools' (p.102) is cited as a good example of this.

These interactions do, however, underpin two mutually compatible approaches to promoting cohesion supported by theory and some empirical evidence. These are 'Intercultural Dialogue (ICD)' and 'Inter-group Contact Theory (CT)'. Intercultural dialogue refers to interaction between individuals within communities. The DCLG outlined four types of interaction that they identified contribute towards cohesion:

- Grounding interactions: consolidating one's identity and values, take place with people with whom one shares a history, and help to build individual self-confidence and pride.
- Banal interactions are about consolidating one's external environment, and take place with people who one shares a community – superficial – to say hello. Help develop a sense of belonging and good community relations.
- Opportunity interactions – broaden ones external environment, and take place with people with whom one shares potential benefits such as self-help groups, campaigns.
- Growth interactions – broaden ones identity and values, with people with whom one shares curiosity, it is through these that people change the way they see themselves and others and find new things in common (adapted from DCLG 2008 cited in Cantle, 2012)

The latter 'growth' interaction would appear to relate to the process of attitude change highlighted as being required in intercultural understanding. ICD has been traditionally viewed as operating at an individual and interpersonal level to:

- Provide an avenue, where communication has broken down;
- Provide a voice, where understanding has been rendered complicated;
- Open new channels of communication;
- Help break down judgemental views. (BC/iCoCo, 2009)

Cantle (2012) is clear in his assertion that ICD works to 'challenge 'Otherness' in a spirit of openness, utilising processes of interaction, and is an important and instrumental part of interculturality (p143). However, there appears to be the capacity to work at a number of higher levels as the British Council and iCoCo (2009 in Cantle, 2012: 151) suggest:

National: dynamic process by which people from different cultures interact to learn about and question their, and each other's, cultures. Over time this may lead to cultural change. A process marked by change and learning.

International: aims to equip individuals with knowledge and skills, intercultural competences, to participate in increasingly diverse societies; skills acquisition.

Global: ICD starting point: difference and multiplicity of the world. Within and between cultures. Desire to understand and learn from those that do not see the world in the same way as ourselves.

While ICD may be seen as instrumental in bringing individuals and groups of people together to promote understanding, there is the acknowledgement that this needs to be done in a structured and meaningful way. This has implications for schools and how they might facilitate this. Cantle, Gilchrist, Clark et al. and

Wetherell cite the importance of 'contact' to promote cohesion, challenge racism and provide a sense of community (Cantle, 2012; Gilchrist, 2004; Cook et al., 2007; Wetherell, 2007). Inter-group Contact Theory would appear to be gaining recent popularity particularly with reference to challenging prejudice (Dhont et al. 2014; Hughes et al. 2013; Cantle, 2012) and it is for this reason it is critically evaluated here.

Inter-group Contact Theory developed from a hypothesis proposed by Allport in 1954 whereby interaction between members of opposing groups can reduce prejudiced attitudes. Cantle acknowledges this as having a place in existing CC programmes, and that these have been successful in improving community relations (Cantle, 2012). Hewstone et al. suggest that:

'contact theory' contends that an increase in the number of ethnic minority members will increase the opportunity for positive intergroup contact and there is plentiful evidence that increased contact is associated with reduced prejudice and improved intergroup relations (Hewstone et al, 2007: 103).

Hewstone's description reflects Gilroy's (2004) relating to a lack of fear of racial difference where everyday contact exists in communities and suggests this contact alone can reduce prejudiced views. Much of the recent educational research on the impact of CT on changing attitudes has focused on challenging prejudice in areas of conflict (Hewstone et al., 2006, 2007, 2008 cited in Cantle 2012: 63) and through international visits (Dhont et al., 2014). These studies identify 'optimum conditions' that are required for CT to challenge prejudice and contribute to understanding (Pettigrew and Tropp, 2006 in Hughes et al. 2013: 104) which include:

- High-frequency contact
- High-quality contact: equal status among participants, cooperation, common goals and institutional support (Dhont et al., 2014).
- Establishing cross-group friendships (Hughes et al., 2013)

These conditions would appear to have relevance for schools' engagement with both GEPs and CC programmes and activities.

However, both ICD and CT are open to criticism and sociologists in particular appear at odds with the concept of ICD. Varshney (2002) suggests contact and dialogue is insufficient in itself and that there needs to be sturdier forms of association, at the institutional level, and that these have to be built and sustained over time. Kaur-Stubbs (2008) suggests that ICD is no more than superficial and a cosy cultural experience, while McGhee (2008) suggests that interaction programmes are a 'new model of forced assimilation' (p.52). This assertion is robustly challenged by Cantle (2012) citing the success of cohesion programmes in tackling prejudice and promoting unity.

In section 2.2.2 essentialism, and perceptions of difference are explored, and the use of fixed notions of identity; 'us' and 'them' are presented as problematic. This section presents an approach to understanding identity and difference informed by postcolonialism towards non-binary and plural identities. ICD and CT are presented as possible ways of exploring the process of attitudinal change as a result on intercultural 'contact' and dialogue yet here it would appear the language used to present both also reflects essentialism, and it would seem this is not recognised or acknowledged by the authors. The implication of this is that while contact is designed to challenge prejudice by bringing groups of people together to interact because they are perceived as 'different' in some way, the *process* is inadvertently contributing to 'Othering'.

The 'optimum conditions' for contact, then, may counter this potentially divisive experience. This highlights the challenge of promoting intercultural understanding and its associated language and concepts.

## **2.8 Values and school leadership**

### **2.8.1 Defining values and theoretical underpinnings**

Sunley and Locke (2010) make reference to the assumed nature of schools as 'values-based communities' (p.410) but also highlight the potential tension between personal or individual values and those of a large complex structure of a secondary school (see Bolam et al. 2005). As will be explored, the promotion of values in England's education system has become an explicit element of the National Curriculum at one level (DfEE/QCA, 1999), and a requirement for the professional standards of teachers at another (DfE, 2011). Yet there appears to be little consensus about how values are defined, and the way in which they inform practice (Sunley and Locke, 2010).

Taylor (2000) maintains that 'in Britain, values have recently become prominent in political-educational discourse' (p.151). This originated as moral values relating to issues such as social justice and inequality, but Taylor contends that this has been complicated with 'another language of economic values' (p.151). This is a theme that will be returned to in exploring educational ideologies, and current educational debates. Teachers in England are required to hold 'positive values' (TDA 2009, p.8) and uphold 'British Values' (DfE, 2011) with little definition of what this means. As Sunley and Locke (2010) discover, 'there are few details regarding the explicit values assumed' (p.411). Haydon (2007) suggests 'there is no definitive, correct definition of values' (p.22) which may account for the lack of detail provided by the TDA and DfE.

Yet there are multiple references from a variety of writers indicating the personal and communal nature of values. Clark (2000) refers to 'the values which shape our lives and our behaviour...they are simply and essentially us...they are the very fibre of our being that shapes who we are and how we behave' (p.4). Aspin (2000) presents values as 'embedded and embodied in everything we do, as part of the warp and weft of ourselves and our community's whole form of life' (p.136). In Rokeach's work on individual and organisational values he suggests that the function of values are:

to provide us with a set of standards to guide us all in our efforts, to satisfy our needs and at the same time maintain ... self-esteem [and] as having satisfied societally and institutionally originating definitions of morality and competence (1979: 49).

Rokeach's definition broadens personal or individual perspectives to a socio-cultural and institutional perspective, with 'morality' as the implied commonality. Similarly Meighan and Siraj-Blatchford (in Meighan, 2003) define values as:

A broad interlocked set of ideas and beliefs about the world held by a group of people that they demonstrate in both behavior and conversation to various audiences. These systems of belief are usually seen as 'the way things really are' by the groups holding them, and they become the taken-for-granted way of making sense of the world (p.186).

This definition refers to the potentially problematic nature of values being held by groups of people as fixed or assumed and taken for granted. This is an issue that will be returned to when the intercultural context is explored.

Thus far values appear somewhat elusive and difficult to define, meaning something different to each individual or context. Yet within an educational context, as has been alluded to, values education appears to provide an



assumed importance. Lovat and Clement (2008) assert that 'values education has become a 'pedagogical imperative' (p.273) 'with [the] potential to refocus education on its core task of equipping young people to thrive in an uncertain world' (Sunley and Locke, 2010: 413). Gold (2004) suggests values education can 'signify the core beliefs about life and about relating to other people that underpin understandings, principles and ethics about education' (p.3). While schools may be assumed to be the 'bastions of core social values' (Sunley and Locke, 2010: 413) there is also the recognition that 'professionals face increasing value conflicts as they struggle to find harmony between the distinctive organisational values that shape their professional work, and their own personal core values' (Sunley and Locke, 2010: 414, see also Raynor, 2014; Gardner 2009; Barnett 2000; Pring, 1994). This is a tension that will be returned to in exploring the relationship between values and school leadership.

### **2.8.2 Educational ideologies**

Ideology can be defined as 'a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy beliefs, as a set of beliefs characteristic of a social group or individual'. As West (1993) states: 'education has always evolved from the values and beliefs entertained by individuals or groups of individuals [which] become policies when power is gained and the values become authoritative' (pp.22-23). In terms of political ideologies, there is a broad set of perspectives. Goodwin (2007) and Heywood (2005) identify liberalism, conservatism, socialism, feminism and green, as significant ideologies in Western society. Liberalism is concerned with 'the rights of the individual and the attainment of human happiness' (Hicks, 2007: 70). The values of 'freedom, equality and rationality' underpin all liberal institutions' (Halstead, 1996: 17). In suggesting that 'equality of respect' and 'consistent rationality' are both fundamental to liberalism, Halstead identifies these as the underpinning values of liberal education, dominating 'western educational thinking' (p.23). In particular the following vision of liberal education is presented (p.23):

- Personal autonomy
- Critical openness
- The autonomy of academic disciplines
- The equality of opportunity
- Rational morality
- The celebration of diversity
- The avoidance of indoctrination
- Avoidance of siding with a definitive conception of 'good'.

To this list Halstead (1996) also adds democratic values, citizenship and children's rights. Thus, liberal education models are supportive of encouraging respect and understanding inter-culturally.

However, both Halstead and Pring (1996) point out that this notion of liberal education is challenged by both utilitarianism (an ideology that appears relevant to the current education system and referred to earlier; Taylor, 2000) and alternative value systems. Apple (2001) argues it is neoliberal and neoconservative ideas that have the greatest influence on Western education. For neoliberals, the most important belief is 'economic rationality' where 'everyone should act to maximise their own personal benefits' (Apple, 2001: 70). This is utilitarianism, where education is seen as having goals such as 'producing skilled labour' and contributing to the economy (Halstead, 1997: 27). These ideas reflect the dominant ideology in the Western world (and remained in political discourse under New Labour), where 'money spent on education is seen as a waste unless it helps the country compete effectively in the global market place' (Hicks, 2007: 70). Hicks (2007) suggests that market metaphors are then applied to education where parents are consumers, education is a business, and competition is required to bring out the best in both pupils and schools. Where this happens, schools take on a 'technocratic, managerial and

performance driven view of teaching and learning'. This would appear counter to the liberal educational model and conditions required for intercultural understanding.

Neo-conservatives believe in deregulation of the market to encourage competition, and in the 1980s introduced the National Curriculum to 'gain greater control over education' (Hicks, 2007: 71). At this time, the Conservative Government sought a 'return to traditional values' and a 'curriculum untainted by discussion of global issues' (Hicks, 2007: 71). Radicalism questions the 'status quo' in society and those dominant ideologies that support it. They oppose both the neoliberal and neoconservative perspectives, and consider these approaches contributing to global inequalities. While neoliberals might focus on the person, and neoconservatives on the political, radicals suggest that both are required in education in holistic model of sustainable development (Hicks, 2007; Richardson, 1990).

### **2.8.3 Values education**

Values education would seem to have become integral to the National Curriculum under the pedagogical umbrella of spiritual, moral, social and cultural development, and through citizenship education. However, through exploring the literature, there is a debate about educating that inculcates pupils to accepted values, and education to help develop their own values (Hopwood, 2012; Morgan, 2011; Halstead, 1996; Pollard et al. 1994).

'Virtues-oriented' or 'character education', where specific moral values are instilled in education have gained recent popularity (Morgan, 2011). It is concerned with the instilling of particular values that lead to individuals becoming 'good citizens' (Morgan, 2011: 196). The challenge with this approach, as Morgan highlights, is establishing a set list of values (see also

Higgins, 1995). This is especially problematic 'where different cultural/ideological positions are represented, each arguing for a particular societal end' (Morgan, 2011: 196). Additionally, the promotion of a particular set of values within education can be seen as a form of indoctrination, where the process of reasoning or judgement is not considered (Lambert, 1999; Hamm, 1989). An alternative to 'character education' is 'values clarification', which starts with the premise 'that children will care more about values which they have thought through and made their own, than about values simply passed down by adults, and that it is wrong, in a pluralist society, to seek and impose values' (Halstead, 1996: 10). The goal of values education, as presented by Morgan (2011) 'is to get young people to reflect upon their own previously unexamined values and alternative values systems and question them in terms of sources and inconsistencies' (p.196). By doing so, learners are nurtured to become 'active citizens' (Slater, 2001).

The challenge for both approaches is that of relativism. For 'character education' it is how values can, or should, be defined. For 'values clarification' it could be how seemingly incompatible value systems are adjudicated or how a value system with immoral principals is challenged (Morgan, 2011). As Morgan describes, this is particularly problematic in pluralistic, culturally diverse societies. This challenge is of particular significance when it comes to promoting cohesion and intercultural understanding.

A challenge for both 'character education' and 'values clarification' is the teaching of 'controversial issues'. Wellington's (1986) definition of 'controversial issues' as: 'a) considered important by a significant number of people and b) involves value judgements, so that they cannot be settled by facts, evidence or experiment alone' (p.3). Holden (2007) states that 'controversial issues are ... those that deeply divide a society and that generate conflicting explanations and solutions based on alternative value systems (p.57, see also Stradling et al. 1984). Holden, Meighan and Siraj-Blatchford refer to either 'value' or 'belief'

‘systems’ which Holden (2007) describes as; ‘peoples’ value perspectives [that] derive from deep-seated ideological beliefs or worldviews about politics, economics, society and environment’ stating that these beliefs ‘act as a lens for a group to make sense of the world’ and agreeing with Meighan and Siraj-Blatchford’s definition above that this becomes the taken for granted view (p.57). However, these definitions refer to the potentially problematic issue of views becoming dominant and taken for granted, and the notion of ‘fixed truths’. This relates to both the challenge of defining set values and the essentialist perspectives of fixed identities as a barrier to intercultural understanding. In addition, there is the tension between moral values, and economic values, already described, ‘where the distinctiveness of such [moral] values have become invisible in a highly marketed, branded education environment’ (Wilkinson, 2007a: 393).

The National Curriculum in England (DfEE/QCA 1999) had explicitly highlighted the significance of values in relation to cultural diversity and development:

- Respect for others including children.
- Refusal to support values or actions that may be harmful to individuals or communities.
- Accepting responsibility to maintain a sustainable environment for future generations.
- Ensuring that development can be justified.

In addition to the above, further guidance included (in this example, for geography) ‘helping pupils develop and think about their own opinions and values... thinking about issues from different perspectives’ (Hopwood, 2012: 37). It would appear, then, that the National Curriculum during this period promoted both set values and an education that supported the development of

pupils' own values. This has the potential to contribute towards intercultural understanding. However, using both development education and environmental issues as an example, this curriculum has also been criticised as being a form of indoctrination (Morgan and Lambert, 2005; Chalmers et al. 2002; Hopkin, 2001; Lidstone and Gerber, 1998; Marsden 1995, 1997).

#### **2.8.4 Values and intercultural understanding**

Haydon (2007) contends that 'in a plural society there is a greater need than ever for people, not just to have values but to have an understanding of values – their own and other people's (p.180). However, Halstead (2007) identifies the challenge faced in promoting intercultural understanding and cohesion suggesting liberal education is challenged by those who do not 'share its basic values' (p.28) which include religious world views such as Islam, who, he suggests, view liberalism as 'lacking a moral and social foundation (p.28). Cantle (2012) describes the importance of cohesion and intercultural understanding stemming from the sharing of 'common values' (p.94). The challenge here is how groups of people with differing value systems reach a point where common values can be shared, while maintaining individuality. Segregation, integration and assimilation relate to these challenges where the state presents its own values as the dominant, and requires all communities to adhere to a prescribed set of values. A notion of integration bordering on 'assimilation' is presented which is counter to interculturalism (Cantle, 2012; Bouchard, 2011). An additional challenge returns to the definition of what 'common' or 'shared' values actually are (Cantle, 2012; Halstead, 1996). This is an issue that appears ever present in culturally diverse societies, and interculturalism. It is also a point of much debate in politics and media.

Tanner (2007) advocates a more liberal approach in identifying the importance of understanding and 'empathy' in considering alternative perspectives and values, when dealing with 'social and cultural differences' (p.154). Tanner (2007) cites the Crick Report (1998) with reference to 'social and moral

responsibility' which also identifies the importance of 'understanding and empathising with points of view or experience other than one's own, and expressing personal opinions'. It is possible, therefore, to see that while these intentions may be perceived as 'good', the very fact that people, groups and societies hold different value systems, contributes to binary notions of difference, and Othering. As Holden (2007) claims: 'western ideology is very different from an Islamic worldview' (p.57). However, in relation to the teaching of controversial issues, and the nurturing of empathy among pupils, the appreciation of multiple perspectives is considered important (see Barnhardt and Kawagley, 1999) and indeed has the capacity to inform intercultural learning (Holden, 2007). Breslin and Dufour (2006) also make reference to Crick (1998) who suggests that values cannot be directly taught but 'that they must arise from actual or imagined experience if they are to have meaning...moral values must arise from experience if they are to enter a person's character' thus supporting the notion of meaningful intercultural encounters (Crick 1998 cited in Breslin and Dufour, 2006: 95).

Cantle (2012) describes the importance of a leadership in promoting the changes required for greater intercultural understanding and the importance of a 'vision of a shared world and society in which people are encouraged to value the common humanity of all nations, faiths and ethnic groups' (p.176). Central to this change, Cantle asserts, is collaboration, alongside the sharing of this vision. However, a vision is not enough on its own and he goes on to describe the importance of 'actively campaigning for change' and 'embodying the vision in everyday actions and policies' (Cantle, 2012: 179). Clark (2008) suggests that change in society regarding greater intercultural understanding is dependent on proactive leadership, with a clear agenda to promote the benefits of diversity and tolerance (p.17).

However, Cantle suggests limitations in politics at a national level are the traditional structures of leadership, where power is held in a top-down hierarchical structure. These vertical national power structures appear to contribute to a sense of 'powerlessness' and a 'democratic deficit' at the 'grass-roots' level, which then inhibits change (Cantle, 2012: 180). Cantle (2012)

suggests that horizontal and/or grass roots democracy and leadership can offer a voice to the electorate and engage and involve its citizens in change. This, Cantle suggests, is required if the transition to interculturalism is successful.

### **2.8.5 Values and school leadership**

The leadership and governance of a community (be that international, national, local or school) influences the activities, policies and potential for change within that community (Cantle, 2012). Flintham (2006) states that 'the actions of ...head teachers are driven by core values and they need to remain true to and model core values' (p.6). This section will look briefly at the relationship values and school leadership has, and the implications this has with school practice. Particular reference is made to citizenship education and intercultural understanding.

In Raynor's (2014) study of the professional values of head teachers tested by changing policy contexts the influence of the 'business sector' on the 'shape of organisational practice for schools even if they conflict with the values of those who lead them' (p.38) is highlighted. Eacott (2011) refers to school leadership led by rules 'couched in economic language and with frequent intervention, or interference, from those beyond education (p.50). Yet despite pressure from policy changes and the growing competitive and business edge to educational rhetoric, Raynor (2014) found that school leaders' values and personal history remained 'the greatest influence on the agency of school leaders [and give] direction to their moral compass' (p.38). This also implies that those head teachers' values explored by Raynor were different to the economic rhetoric influencing educational change. Raynor describes head teachers as those who 'see their professional values as a constant and significant influence on their decision-making' (p.39) and 'they are more strongly influenced by their personal educational history than by national educational policy' (p.40).



The tension between personal, professional and organisational values has already been established here. However, Day, Elliot and Kington (2005) highlight the importance of the relationship between these values suggesting:

when teachers are able to see the relationship between their values and the strategic direction of their school they are more likely to become highly engaged with those directions – both emotionally and intellectually (p.574).

Gold (2004) observed that school leaders attach importance to developing relationships ‘which promoted their values as shared values across the staff’ (p.18). The influence of school leadership values on the character and ethos of a school is highlighted by Leithwood et al. (2006) who contend that head teachers provide a powerful and ongoing contextual influence.

Despite the raised profile of values education and the review literature relating to values and school leadership, Sunley and Locke’s (2010) conclude that there is ‘little empirical research ... undertaken with secondary professionals charged with implementing new educational policies, and little is known about the implicit values they hold (p.417).

In exploring the ‘micro politics’ of leadership, Blase and Anderson (2005) discuss the issues of power in relation to conflicting ideologies. They cite Ball (1987) who claims:

I take schools, in common with virtually all other social organisations, to be arenas of struggle; to be riven with actual or potential conflict between members; to be poorly coordinated; to be ideologically diverse. (Ball, 1987 in Blase and Anderson, 1995: 3)

Ball's assertion implies that head teachers' attempts to promote a culture of shared values are extremely difficult. Bottery (1992) suggests that 'neither the culture of a school, nor the educational philosophy it espouses is value-free' (p.19). He also acknowledges that 'it is only by being aware of, and understanding them, that one can really understand how schooling will affect the future ethical and political development of the people within the school' (p.19). This plurality (perhaps in support of Ball's observation) is reflected by Blase and Anderson who suggest leadership needs to recognise and value plurality in opinion and ideologies.

However, while one might assume the significance of values within school leadership, vision and change, Barker (2005) presents a different picture, reflecting recent educational policy changes and requirements for measuring schools' and teachers' performance as 'scientifically managed institutions' (p.138). In exploring the training provided for senior school leaders by the National College for School Leaders (NCSL) Barker notes that while the 'NCSL recognises personal conviction as a source of motivation for leaders' it, however, 'does not encourage reflection on moral dilemmas or conflicts between values (p.33). Barker goes further and states that the 'main programmes [of training] are not concerned with the particular values and professional philosophies that may shape the priorities and decisions of an individual head teacher' (p.138).

Morris (2006) discusses the common themes associated with leading and managing change in schools (see also Barker, 2005; Bennett et al. 1992). Morris's context is the inclusion of Citizenship Education in schools. Morris (2006) identifies the need for 'everyone to recognise the need for change' and for managers to recognise the uncertainties experienced during periods of change and 'to provide a collaborative and supportive environment on which people may rely (p.283 see also Fielding et al. 2005). Lastly, Morris cites the

importance of 'training, mentoring and feedback' for those fulfilling new responsibilities (p.283). However Morris, citing the QCA (2004) and Ofsted (2002, 2004), suggests it is not enough to just manage change, but that to successfully sustain a period of change requires leadership. He suggests that the:

stance and actions taken by head teachers in particular...in establishing a shared and positive vision backed by facilitating time and resource is the crucial factor in moving towards high quality Citizenship Education (Morris, 2006: 283-284).

Breslin and Dufour (2006) develop this further and make the distinction between leadership, management and coordination, in exploring the conditions for building a 'citizenship-rich ethos' in schools. Leaders should be involved in: 'setting the tone, developing and promoting policy, motivating and encouraging colleagues, opening up opportunities for and supporting those at the chalk-face or in the community' (p.345). Managing, they suggest, is about the ongoing implementation of policy, and coordination about the supporting the relationship between citizenship in and outside of the school. They also cite Kerr et al.'s (2006) identification of school commitment to citizenship and thus citizenship-rich ethos. They identify the 'progressing school', one that teaches and 'lives' citizenship through an embedded curriculum provision and opportunities for active student and community engagement. (Kerr et al., 2006). Breslin and Dufour (2006) go further and make four recommendations to promote a citizenship-rich ethos through effective leadership:

1. A clear conceptual distinction is made between leadership, management and coordination and that the three support one another.
2. The citizenship coordinator has a clear line to the senior leadership team and status.
3. Staff skills are audited prior to the promotion of citizenship within a school.

4. The school's ethos should reflect the school as a community and in the community, and citizenship values, and that enables students to learn and do citizenship (adapted from Breslin and Dufour, 2006).

The literature presented in this section makes reference to values relating to citizenship education and intercultural understanding. However, as West (1991) states education evolves from the values that inform policies that become authoritative. The exploration of utilitarianism and neoconservative educational ideals in the previous section bear relevance to this study and the values held within recent policy changes.

### **Part 3: Summary and research question**

Parts 1 and 2 of the literature review explore the theoretical, political, and educational context for schools' engagement with global educational partnerships and their duty towards community cohesion in England. Citizenship Education (and 'global citizenship') is identified as one possible context for both activities and its evolution through policy is described. With this context in mind, the events and policies that promoted community cohesion are explored, along with those that encouraged schools to embark on global educational partnerships.

An understanding of issues of identity, difference, and race is explored. Dominant political discourse is identified as reinforcing binary notions of difference, and fixed identities such as race or nationality. This represents 'essentialist ideologies' and presents culture as 'us' and 'them', potentially counter-productive to promoting cultural cohesion. This discourse is evident in government publications, guidance materials and the National Curriculum. Colonial histories and Western-centric perspectives on development and supremacy underpin global educational partnerships with schools in the global

South. This problematises equitable partnerships. Schools receive little formal guidance in understanding or addressing these issues. White mono-cultural communities are identified as having particular requirements in their approach towards teaching about cultural diversity (Ajegbo, 2007). The literature review reveals that there has been little prior research into the experiences and needs of rural white, mono-cultural communities and schools. Ajegbo identifies that their context is different to culturally diverse urban schools, therefore their needs are different. Given the two case study schools are both white mono-cultural schools and reflect their local communities, this study aims to redress the limited research in this area.

Development education, informed by development studies and development theory, is presented as an additional theoretical context. Further to this, opportunities for development education informed by postcolonialism and contributing to a new form global civil action are investigated. Of importance to this research is that intercultural understanding is identified as one potential outcome of both GEPs and CC and as such is an area of commonality. The processes that contribute towards this are explored through Contact Theory. Finally values and the role values have in informing educational ideologies, the curriculum, intercultural understanding and school leadership are also explored.

This study seeks to explore the relationship between global educational partnerships and community cohesion. Using the above as lenses through which to make sense of this possible relationship has not been done before, and therefore this study is contributing to new knowledge about this and the factors that may facilitate or hinder this. In addition, there are points of intersection between these theoretical perspectives that may prove particularly useful in exploring these issues and revealing new knowledge and understanding. Examples of possible questions that could emerge from these points of intersection are:

- How can postcolonialism inform school leadership and values?
  - Could a 'new' form of 'postcolonially' informed school leadership contribute towards intercultural understanding through GEPs and

CC by developing the *processes* of intercultural understanding in schools?

- What is the influence of dominant neoliberal educational ideologies, and education for economic growth, and does this present an unresolvable conflict in promoting intercultural understanding?
- How can understanding the relationship between GEPs and CC help inform practice in schools in a challenging political and policy environment?

Therefore, this research aims seek to add to existing literature in the following ways, to:

- Ascertain whether the relationship between global educational partnerships and community cohesion exists in the two case study schools, and understand what this looks like;
- Explore the perceptions, understandings and experiences of staff and pupils of these initiatives and investigate whole-school documentation, in order to see if, or how, these activities are embedded in the school and;
- Identify factors that may facilitate or hinder the relationship between global educational partnerships and community cohesion.

The research aims, and the exploration of the literature have led to the following research question that this study seeks to address:

**How can global educational partnerships and community cohesion inform one another? Two secondary schools investigated.**

In order to answer this question the following sub-questions are asked in relation to each school:

- What is the whole-school approach to promoting community cohesion?
  - How do staff and pupils understand and engage with this?
- What is the whole-school approach to international activities and global educational partnerships?
  - How do staff and pupils understand and engage with this?
- To what extent, if at all, do the school and its staff and pupils perceive a relationship between global educational partnerships and community cohesion?
  - What are the influencing factors in this relationship?

## Chapter 3. Methodology

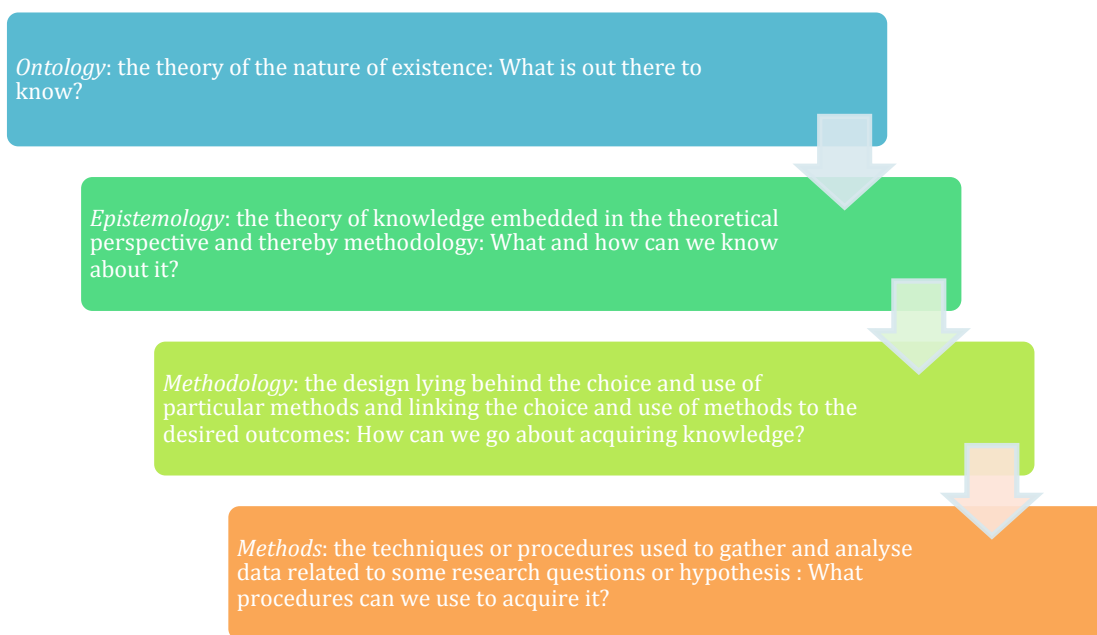
### 3.1 Introduction

Chapter 2 provides the theoretical and policy context for this research. In doing so it points to the relevance of exploring whole-school responses and individual understanding and perceptions of how schools engage with their duty to promote community cohesion and their involvement in global educational partnerships. The importance of both staff and pupils' understanding and engagement are identified and these perceptions form an important part of this research. With the research aims and questions in mind I will begin by explaining my theoretical assumptions and how these have shaped the theoretical perspective and methodological approach to this study.

### 3.2 The ontological and epistemological perspectives of this research

In justifying the choice of methodologies and methods it is pertinent to consider the theoretical assumptions that I bring to the research process. As Crotty (1998) points out the 'assumptions about reality that we bring to our work [are significant] as to ask about these assumptions is to ask about our theoretical perspective' (p.3). The research paradigm that underpins the study's design arises from my response to the ontological, epistemological and methodological questions as presented in **Error! Reference source not found.**<sup>1</sup> below:





**Figure 11: Hierarchy of philosophical ideas (adapted from Crotty 1998; and Wilson, 2013)**

The way I made sense of and responded to the questions posed in Figure 11 was shaped to some extent by the prior experiences that I brought to the undertaking of this research. My professional background, as described in Chapter 1, began as a secondary geography teacher, and latterly moved to Initial Teacher Education (ITE) and educational research. My academic and professional career is based on an interest in education, geography, global citizenship and environmental education. Previous action research projects and reflexive approaches to improve my own teaching in school have often focused on an exploration of the pupil perspective. And my experience of this process has been that pupils are often extremely insightful and honest. Their honesty can be harsh, but extremely valuable! Pupil engagement in citizenship related activities, and the promotion of 'active citizenship' in schools as discussed in Chapter 2, has always been of interest to me personally and professionally. These experiences and my own personal travels have led to the evolution of my perspectives of ontology (what is out there to know?), and epistemology (what and how can we know about it?). My theoretical assumption is that knowledge and understanding is socially constructed and that there is no absolute truth. This, then, represents the broad ontological and epistemological perspectives

that shape this research. The way in which these perspectives play out in the development of the data collection methods and analysis processes will become clear during this Chapter.

Schools as communities are social environments where both individuals and groups construct meaning. Their community focus does not stop at the school gates; their influence spreads across their local community and catchment area and as Clarke et al. (2007; in Wetherell, 2007) suggest, schools are often perceived as *the* community. This study explores the understanding presented by staff and pupils of school initiatives within this community context. Therefore, the epistemological stance towards an exploration of these understandings and values is based on 'constructivism' (Savin-Baden: 2013: 63). This assumes that reality and knowledge are 'human-made constructions' and in adopting this approach one acknowledges that 'the only thing [I] may come to know is people's constructions of their own realities' (Savin-Baden: 2013: 63). An exploration of individuals' understanding and perspectives requires an interpretation of these beliefs and values and is therefore suited to an interpretative approach which, along with constructivism, is discussed in more detail in the following section (Wilson, 2013; Savin-Baden, 2013, Silverman 2006, 2005).

### **3.2.1 The theoretical perspective applied to this research**

In establishing my theoretical assumptions, the methodological approach this has led to is now defined. I argue that sufficiently answering the research questions requires a deep, penetrative investigation on a small scale. In order to achieve this, the adopted theoretical perspective is one of interpretivism leading to using case study as a methodological response; exploring two parallel case study schools. The intention is not to compare the two schools, but to ensure reliability in the data collection phase should one school pull out, add to the data and findings, and add potential transferability to a wider context along with a 'thick description' (Geertz, 1973) ensuring an element of external validity to the

research (Evans, 2013 in Wilson, 2013: 149). An emergent and exploratory approach is applied within this case study methodology. The emergent approach, adapted from grounded theory, has implications for both data collection and data analysis. It enables methods to be flexible and responsive (data collection) and allows themes to emerge from the data in an iterative manner (Taber, 2013, in Wilson, 2013: 281). The explorative approach also prioritises the generation of thick description, which aligns with the goals of this investigation. Further information about these approaches, and a justification for their use (and identification of limitations), is presented following a more detailed exploration of the interpretive paradigm.

### **The interpretive paradigm**

A focus on individuals' understanding and perspectives is central to this study's research aims and research questions. This study, therefore, lends itself to the adoption of an interpretive approach, which 'allows insight into the hidden meaning behind human action' (Baranov, 2004 cited in Wilson, 2013: 316).

Positivist research is based on the assumption that, in principle, it is possible to find absolute knowledge. Interpretivist research is based on a view that all knowledge is based on interpretation. Interpretivism suggests that reality and knowledge are socially constructed, and that the researcher constructs his/her interpreted understanding from their observations within 'naturalistic' settings; often referred to as 'constructivism'. Constructivism, borne from relativist ontology (Guba and Lincoln, 1994 in Denzin and Lincoln, 1994) refers to the notion that 'knowledge lies in the minds of individuals, who construct what they know on the basis of their own experiences' (Major and Savin-Baden, 2013: 29). This, then, frames the interpretive paradigm, which, seeks to 'understand the subjective world of human experience' (Cohen and Manion, 1989: 38). Ernest states that a quality of the interpretative research paradigm is that it 'has the strength of capturing the uniqueness and individuality of particular individuals, circumstances and contexts' and that this paradigm is 'particularly

sensitive to individuals, to their thoughts, meaning-making, views and feelings, and their context' (Ernest, 1994: 34). An interpretive paradigm, therefore, facilitates research into the perceptions and understanding presented by individuals and offers the potential for 'thick description' of individuals' perspectives. Thick description refers to an approach to interpretation, 'going beyond meaning and motivations' and taking into account context and multiple realities' (Howell Major, 2013: 15, see also Bazeley, 2007; Geertz, 1973). In adopting this approach the potential for transferability exists and this, therefore, adds to external validation of the research (Howell Major, 2013: 15). By 'transferability' I am referring to a specific form of 'generalisability' of the research – 'to enable someone interested in making a transfer to reach a conclusion about whether transfer can be contemplated as a possibility (Lincoln and Guba, 1985: 301). An interpretive approach, therefore, appears well suited to achieving the research aims.

A detailed exploration of the methodological responses of this study situated within the interpretive paradigm is presented in the following section.

### **3.2.2 The methodological response**

Having established my personal ontological and epistemological assumptions and the theoretical contexts for the study, this section is concerned with answering the methodological question (in Figure 11); how can we go about acquiring the knowledge? The methodological response is to use case studies, adopting an exploratory and emergent approach within this. This approach and its justification are presented in the following sections.

### ***Case study***

A case study methodology has been adopted in this research to enable a penetrative exploration of both a whole-school approach and staff and pupils' understanding in relation to GEPs and CC on a small scale in two schools. Ernest (1994) states that: 'one of the special features of the interpretative research paradigm is its use of case study' (p.25). This has relevance for this research as one of its aims is to 'explore in all its richness a particular which can serve as a paradigm or exemplar' (p. 25) which a case study approach can enable. Wilson also describes a 'good' case study as one that:

...reports data in a way that transforms a complex issue into one that can be easily understood, allowing the reader to question and examine the study and reach an understanding independent of the researcher (Wilson, 2013: 264).

Perceptions and documentation are explored within a case study and cross-referenced to identify possible connections, relationships and emerging themes. This approach serves three important aspects of the research:

- It enables an in-depth exploration of the complexities and subtleties that may exist within the school communities
- It allows for contextualised investigation of the research foci, that is, exploration within the school environments
- It contributes to the reliability of the evidence and findings by supporting the triangulation of methods (see section: 3.4.7).

Yin defines case study as: 'a strategy for doing research which involves an empirical investigation of a particular contemporary phenomenon within its real life context using multiple sources of evidence' (Yin in Robson, 2002: 178, see also Demetriou, 2013 in Wilson, 2013). In terms of this study, the contemporary phenomenon is the engagement with global educational partnerships and community cohesion, and the setting in which they take place is each school. The 'real life' context is the school community and the participants, pupils and

staff. Robson describes several types of case study. Those that he mentions that are relevant here include:

*Community study*: Study of one or more communities. Describes and analyses the pattern of, and relations between, main aspects of community life. Commonly descriptive but may explore specific issues or be used in theory testing.

*Studies of events, roles and relationships*: Focus on a specific event or relationship (overlapping with above). (Adapted from Robson, 2002: 181)

As has been stated, this study will use two schools as parallel case studies. In adopting this approach, while I acknowledge the schools and contexts are unique and local, I anticipate a level of transferability borne from the use of two parallel case studies and the richness of the data. This, then, has the potential for:

...data gained from a particular study [to] provide theoretical insights which possess a sufficient degree of generality or universality to allow their projection to other contexts or situations (Sim, 1998: 350).

Silverman (2006) concurs with the assertion that gaining an insight into 'local practices' is a key advantage of qualitative case study research, and that the depth of study of single cases can challenge overvalued formal generalisations (p. 305). Demetriou, (2013) states that what separates case study research from other types of research studies is its 'face-value credibility' allowing readers to identify with the research. It brings 'familiarity to the case that no other research approach is able to do' (pp. 256-7). Using a case study approach, therefore, can assist with this as the data obtained from case study research can also be presented in a more publicly accessible form than some other kinds of research (Stake, 1995; Yin, 2003; Cohen, Manion and Morrison, 2003, Merriam, 1998). It is a personal and professional priority that educational research is strongly related to issues of practice and my hope is, therefore, that the findings of this research may inform policy and practice, and that some findings are transferable to other similar school settings.

Underpinning the study's case study methodology is the adoption of an exploratory approach (Demetriou, 2013). An important intention of this study is to gain a phenomenological understanding of how participants view and engage with the global educational partnerships and community cohesion activities. It is important to stress, however, that this exploratory approach does not preclude the study having a strong substantive focus. From the outset, this work is concerned not with any one aspect of the partnerships or community cohesion, but specifically how the two inform one another; how far they are embedded within the schools' curriculum and strategic planning and how individuals understand and are engaged with the activities. Adopting an exploratory approach, therefore, is concerned with *the manner in which* this focus is investigated with the participants.

The study is exploratory, then, in the sense that it seeks to maintain an open attitude towards how the schools embed the partnerships and community activities in their curriculums and school improvement plans and how the participants may be engaged with these activities and their views.

This has the capacity to elicit new understanding about the possible relationship between global educational partnerships and community cohesion. Wilson defines 'exploratory studies' as 'research undertaken in a poorly understood context' (Wilson, 2013: 335). Within a case study this enables the subtleties of understanding and relationships to be interpreted. It is anticipated this will emerge particularly from the dialogue with the participants and their construction of meaning, which has implications for the design of the methods as discussed in sections 3.4.4-3.4.6

### ***An emergent approach***

Previously I described how an emergent approach is adapted from grounded theory. While there are aspects of this study that are informed by grounded theory, limitations in this study in terms of time and the open-ended nature of a grounded theory approach (Taber, 2013; in Wilson, 2013) have led to a decision not to use this as methodological response for this study. In addition, the aim is not to develop a theory from the study, but to have a thematic approach: exploring emerging themes. However, as Taber points out, grounded theory can serve to inform a range of interpretive approaches. For this study, this applies to an emergent and iterative approach to the data analysis facilitated by a flexible research design that evolves in response to on-going data collection and analysis (Morgan, 2008). This approach assumes that there is no theory or hypothesis being tested from the outset; rather relationships and concepts emerge from the iterative process of data collection and the data analysis, although Morgan acknowledges 'no research design can be fully or completely emergent' (Morgan, 2008; 246). These features are appealing because as I later describe, my role as a teacher turned researcher gives me an advantage in relation to experience in schools and how this can inform the implementation of the methods. However, there is a danger that previous experience influences preconceptions of school activity. In adopting an emergent approach, the data is allowed to 'speak for itself' in the sense that there was a strong emphasis on using an open-minded inductive approach where themes that emerge from the data as tools for analysis (see full discussion in section 3.3.8).

Morgan (2008) describes how qualitative analysis moves from 'an initial stage of relatively descriptive or open coding to the creation of a broader set of emergent themes and concepts' (p.247). In addition, as new understandings emerge, the methods can be adapted to ensure depth and richness in the investigation. As outlined in the timeline (Figure 12), phase 2 of the research combines both the data collection and the initial analysis; they overlap. Morgan (2008) describes how these processes of analysis which occur during the data collection, perhaps in response to a participant's comments, enables the researcher to



learn something new. This approach in the design of the methods, in addition to a cycle of analysis throughout the data collection, was a central part of this study's analysis process as will be described. The data collection period allowed time for analysis between school visits (see Figure 12: Timeline: Phase 2) which had implications for the research design. It led for example to the further development of the interview guidelines following a pilot study (discussed in section 3.4.3) and reflection and to the identification of useful sources of information elicited in the research process (such as identifying participants). Finally the time given to the scheduling of the case study visits allowed for methodological reflection and preliminary analysis between the case studies, supporting the emergent and iterative nature of the study.

Adopting an interpretative, emergent and qualitative approach to the research requires awareness of potential limitations and influences by way of subjectivities presented by the researcher; these are explored in the following sections.

### **3.3 Subjectivity and reflexivity in qualitative research**

In the following sections 3.3.1 – 3.3.3 I explore the challenges faced when embarking on qualitative, interpretative research with respect to the influence of bias, subjectivities and self, and claims of neutrality, objectiveness and generalisability. In exploring these issues I acknowledge that qualitative, interpretative research is not a clear-cut, objective and neutral process, rather it is complex and underpinned by the researcher's subjectivities. I will consider the implications this has on the perceptions of the legitimacy of qualitative research claims, and argue that this is a strength of interpretivism rather than a weakness. I will follow this by defining my 'stance' (Conteh, 2005: 9) as the researcher and a description of key 'decision points' (Peshkin, 2000: 5) where my subjectivity may have influence on the findings. As Peshkin (2000) states 'the researcher's orientation and definition of a situation cannot help but have ramifications for the way people are... thought of' (p.5).

### 3.3.1 The challenge of generalisability and interpretivism

Earlier I stated how the validity of this research comes from its potential transferability as a form of generalisability. However, if one defines generalisability as 'making general claims from research' (Wilson, 2013: 336) then, as Thomas (2011) highlights, a recurring criticism of social science is: that it fails to offer 'any kind of generalisation which can be shown to be more reliable and valuable than everyday generalisation of the layperson' and that this failure 'haunts all kinds of social inquiry' (p.21). The legitimisation of research claims has traditionally sought the need for generalisability and, as Thomas (2011) describes, the origins of this can be seen to lie in Plato's search for universal truths, and Socrates' seeking of general definitions: '*simile in multis*' (p.22). However, it is argued that in the social sciences while it is impossible to lose one's subjectivity and bias in qualitative, interpretive inquiry (Thomas, 2011; Thomas and James, 2006; Conteh et al. 2005; Peshkin, 2000; 1988) this can be seen as a strength rather than a weakness. Furthermore there appears to be a growing acceptance of the 'complex network of belief systems and positions embedding, superimposing and undergoing any research project' (Ely, 1997 in Conteh, 2005: 9). Through a brief exploration of grounded theory, case study and ethnography, (approaches that I have adopted to a greater or lesser extent) I will explore these strengths along with the limitations of a qualitative approach to research.

While I have not completely subscribed to grounded theory (given that I do not intend to create 'theory') Thomas and James' (2005) critical analysis of this approach is informative for this research, as they unpick the terms 'theory', 'grounded' and 'discovery'. They argue that the 'significance of interpretation, narrative and reflection can be undermined in the procedures of grounded theory' (p.767). In their analysis of 'theory' they refer to Hammersley (1992) who makes the point that in ethnography (exploring cultural phenomena which it could be argued this research intends to do, although not in an immersive way), 'descriptions are about particulars ... whereas theories are about universals'

(p.780). Hammersley contends that in exploring and interpreting narratives it is not theory being generated but *invented*, and that understanding is not grounded but comes from *interpretation*. Thomas and James (2005) argue that the detail in the narrative is important in qualitative research, and that taking a grounded theory approach to qualitative research runs the risk of losing 'what is missed or dismissed' (p.790). This, they suggest, denies:

...what we know and our ways, as practitioners (and as human beings) of making sense... [which] relegates the original voice – the narrative – of both the respondent and the discussant in the research exercise (p.790).

This perspective is relevant to this research in that it suggests that the researcher's professional and academic experience in informing interpretation of qualitative data is important. However, discovering patterns, making generalisations and attempting to explain them through everyday life experiences is something we all do (Thomas and James, 2006). So what can qualitative research, and particularly a case study approach (as adopted in this research) offer, and from where does the legitimacy and credibility come from if, as Thomas (2011) suggests, this approach also offers little in the way of generalisation?

Thomas (2011) refers to Berger and Luckmann's (1979) seminal work which suggests that 'the foundations of knowledge in everyday life are constructed out of subjective processes and meanings by which the intersubjective common sense world is constructed – meanings that provide multiple realities' (p.30). Understanding comes from the 'diverse heuristics and thinking tools occurring across the cultural spectrum' (p.31) which includes language and memories. In exploring these perspectives, Thomas (2011) suggests the focused and penetrative nature of case study creates a different a form of knowledge, which he describes as 'exemplary knowledge' (p.31). What is key in relation to this research is that in defining exemplary knowledge Thomas states that:

I am talking about example viewed and heard in the context of another's experience (another's horizon)... but used in the context of one's own (where the horizon changes): the example is not taken to be representative, typical or standard, nor is it exemplary in the sense of being a model' (Thomas, 2011, p.31)

Thomas suggests that exemplary knowledge and thus the legitimacy of qualitative research, relies on 'phronesis' (p.31). In phronesis, Thomas means that knowledge is created from the practical reasoning of the researcher, accounting for the local context, using experience and skill, developed through reflection, to offer insight and understanding. It is different from theory, and is important in educational research. It is what sets qualitative social science research apart from the deductions of the layperson and contributes to the transferability of the research (Lincoln and Guba, 1985). The implications here are that my position as a researcher, teacher trainer and teacher as presented in Chapter 1, allows me an informed perspective on the research, while the tension is that this insight and associated subjectivity could overly influence my interpretation of the data. Thomas suggests it is this phronesis that legitimises research claims from case study, though there is still the expectation that the research is conducted reliably to ensure rigour (explored later in this chapter). Thus, case study 'offers understanding presented from another's 'horizon of meaning' but understood from one's own' (Thomas, 2011: 32). How then, can we account for our subjectivity within educational research? This is explored in the following section.

### **3.3.2 Subjectivity in qualitative research**

Counsell (2013 in Wilson, 2013) describes how, in interpretivist research, 'subjectivity is our object of study' and that in understanding the social world we are 'trying to make sense of human subjectivity' (p.310). However, Counsell also describes how 'we as researchers, are exercising judgement and making meaning too 'thus our own subjectivity as researcher is also engaged' (p.310). This subjectivity (and bias), as Peshkin (1988) suggests, operates during the entire research process, and thus researchers 'should systematically identify their subjectivity throughout the course of their research' (p.17). Peshkin states that objectiveness is pointless in educational research, and that awareness of subjectivity and our 'selves' as researchers, teachers, parents, gender etc. is important. The aim, as Conteh (2005) asserts, 'is not to eradicate any biases ...

but to reveal them and to acknowledge their effects on the research' (p.5). In exploring and revealing his own subjectivities, Pushkin describes the process of awareness in two research projects, one in a 'multiethnic high school' (1988: 17) and one looking at school-community relationships (2000). What is striking in both accounts is the honesty and openness in the acknowledgement of his subjectivities, their evolution through the course of the research projects, and the impact on the research. A similarly informative and honest account of subjectivity can be found in Conteh et al.'s (2005) book about writing educational ethnographies. In the latter, Conteh describes process of becoming aware of her own subjectivities, reflecting Peshkin's (1988) 'subjective I's' (p.18) where he describes how he audited his subjectivities and identified multiple 'selves'. In these accounts, subjectivity is not seen as a negative influence, rather it is 'virtuous, for it is the basis of researchers' making the distinctive contribution, one that results from the unique configuration of their personal qualities joined to the data they have collected' (Peshkin, 1988: 18). However, there are stages of the research process that Peshkin (2000) identifies as problematic in relation to his subjectivities and their influence on particular 'decision points' in the research process (p.5). My intention is to now explore my subjectivities, informed by Peshkin's (1988) 'subjective I's' and (2000) 'decision points' and Conteh et al.'s (2005) experiences.

### **3.3.3 Reflecting on my subjectivities**

I would argue that, rather like Thomas' (2011) assertion of the importance of experience and phronesis in qualitative research, that my previous career as a teacher is an advantage. It provides me with experiences and insights into the activities of secondary schools in England. It helps when knowing where to look for data and understanding the roles and responsibilities of staff. In addition, my familiarity with the policy context and school inspection framework is helpful in guiding the literature review and, to some extent, the method design. For example, the identification of staff and questions about their roles is based on assumptions borne from my own professional experience in schools. Having been a teacher enables me to interview staff with an insight into, and empathy

for, their perspectives, which may help to put them at ease in the interview situation. Likewise, my experience working with the age group of pupils interviewed allows me conduct the interviews using appropriate language, humour and encouragement, ensuring the pupils feel secure, whilst being wary not to 'lead' them in the questions.

However, I begin my 'interpretive journey' (Peshkin, 2000 p.6) with the acknowledgement that through my professional experiences I begin with the assumption that intercultural understanding is necessary and important. I appreciate that this may not be a perspective shared by everyone but it underpins the reasons for exploring how schools behave in relation to their duty to promote community cohesion, alongside managing global educational partnerships. This assumption has influenced the research focus and may influence how I perceive data and make sense of the findings. Further to this my experience of schools has highlighted what I perceive as poor practice in relation to GEPs and CC. This relates to Peshkin's 'Justice-Seeking I' (1998, p.18), and is a similar response to Conteh's (2005) experiences of working with bilingual children in that I have in the past experienced what I have interpreted as poor practice, and feel strongly about this. Thus, this may be influential in the focus of the discussion Chapter 5 and nature of the conclusions and implications drawn from these in Chapter 6. I acknowledge too, that by presenting my theoretical framework around postcolonialism suggests subjectivity on my part. Other researchers may choose alternative theories.

One area where my subjectivities may have influence is on how data are understood and interpreted. Thomas and James (2006) argue that:

...for the validity of qualitative inquiry one is arguing for a reinstatement of the validity of interpretation and understanding in a social world – and all educational worlds are inevitably social. That understanding is built out of what we, as people, make of others'-teachers', parents' children's'-utterances, gestures and actions (p.779).

How does one choose how to interpret what is said and decide whether this is a finding worthy of further exploration? Peshkin (1998) describes how he asks questions: 'what is going on? What...will I learn about what I have seen? And what does it mean to the actors and me?' (p.6). Peshkin goes on to describe how answering these questions are dependent on his skill, his questions, how he asks them, who he asks and with what level of rapport. This, he says, is not a uniform approach; skills, interpretation and ideologies will vary among researchers. Peshkin's description resonates with this research as subjectivity cannot be removed from this process. For example, I identify staff participants through their involvement in either CC or GEPs or both. This precludes the perspectives of those not involved hence there is potential bias in my findings. Although comparing the two schools is not the intention, school D has selected pupils directly involved in its GEP and community work. As such, their perspectives would differ from those of the same age at the school who are not directly involved in these activities. Thus, there is potential for bias, and a consideration regarding the trustworthiness of participants. Later in this Chapter I describe the methods design and data analysis, and explicitly identify where subjectivity and potential bias may influence the research.

The methodological framework for this study and the selection and design of the methods is also subjective. Yet the paradox is that they require awareness of one's subjectivities to ensure their selection and design adds rigour and trustworthiness to the research. The intention is to describe the methods and data analysis in further detail, ensuring transparency where potential subjectivity or bias may influence the research, and the steps taken to ensure reliability and rigour.

## **Summary**

In summary I acknowledge that qualitative and interpretative research is a 'messy' business but relies on skill, experience and transparency in reflecting on one's own subjectivities. While qualitative, interpretative research may be criticised for its lack of capacity to generalise, there is a case for suggesting interpretation, from a position of experience and insight, adds strength to this research approach. As Gillborn (1998) states, qualitative research can provide awareness and insight into 'multiple participant perspectives, social interaction and power within institutions' (p.52) and can help 'identify and understand causal relationships' (Connolly, 1998: 139) in ways other types of research cannot. What adds to the validity of qualitative research, though, is transparency about one's subjectivities and potential bias within the research. As Peshkin (1998) says, subjectivity operates during the entire research process, and being aware and transparent about this adds to the research's validity and trustworthiness but, as Thomas (2011) reminds us: 'this is the phronesis of the academic researcher's offer. Mine is different from yours, and always will be, and you may disagree profoundly with my interpretations and judgements' (p.33).

The following sections will describe the methods' design, the processes of data analysis and limitations in more detail with the above context in mind. Examples of how bias or subjectivity may come in to play will be identified. This will be followed by a review of potential limitations of the research and ethical issues. In addition, Chapter 7 provides a personal reflection on the research process and includes how my subjectivities may have shifted and evolved through the research journey.

## **3.4 The research methods**

This section is concerned with the justification of the selection of the methods, driven by the research questions and methodology. For each selected method



the considerations for their design and limitations are acknowledged, and the rationale for the methodological choices is given. A description of the data generation and analysis processes, following the chronological phases of the empirical study is presented. The section concludes with reference to ethical considerations.

### ***The research timeline***

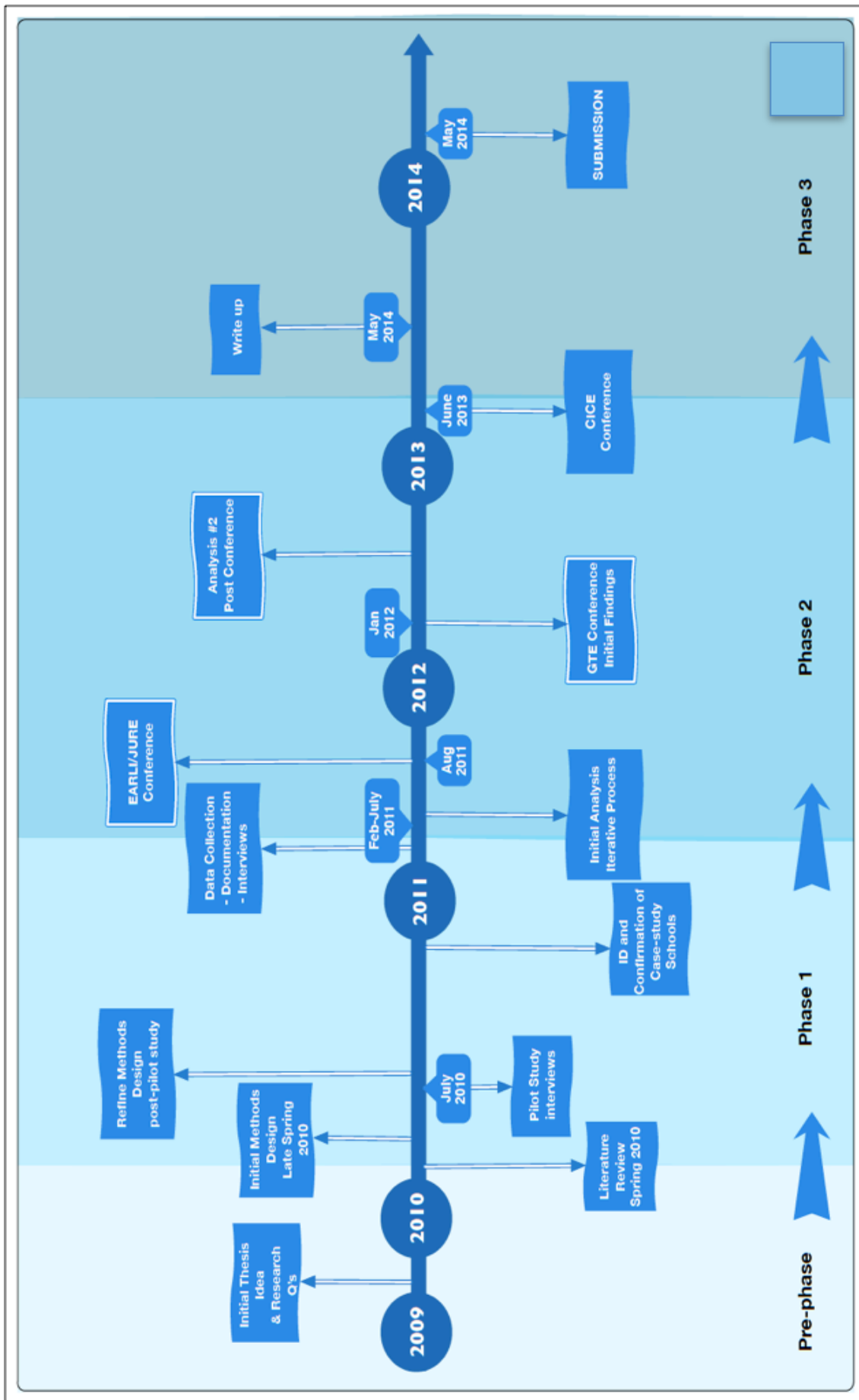
The timeline for the research is presented in Figure 12. There were three main phases following a pre-phase pilot study:

**Phase 1:** Access to the schools, finalising methods' design and identifying key documents.

**Phase 2:** Data generation: staff interviews, pupil focus groups, informal observation and further document identification. Data analysis.

**Phase 3:** Continued data analysis and write-up.

**Figure 12 overleaf: Research Timeline.**



With reference to the research timeline, the majority of the data are generated in Phase 2 between February and June 2011. The majority of the documents (such as Ofsted reports) were identified prior to the interviews, which took place during this time. Additional documentation was collected following their identification in the interviews. The head teacher of school H was interviewed in October 2011, and one external provider for school D, responded via email outside of the above timeframe.

### **3.4.1 Case study and participant selection**

The intentions of the research were to identify two secondary state schools that were accessible for the data collection, and were actively engaged with at least one global educational partnership and community cohesion (the latter every school in England had a duty to promote). Given my professional role as a P.G.C.E. subject leader I chose not to approach schools that I knew in a professional capacity due to the potential conflict of interests and susceptibility of bias. However, I was initially unsuccessful in engaging schools and ultimately the two case studies were selected following two opportunities that were presented to me as described below.

#### ***Case study school D***

School D had received publicity for its GEP in the Times Educational Supplement. A colleague had referred it to me in passing and I subsequently contacted the school. I discovered a member of staff there was a previous colleague of mine, and this helped in approaching the head teacher for permission to be involved in the research. The school did, indeed, have an active GEP with The Gambia and, with a new head teacher, had plans to develop more GEPs. Its promotion of community cohesion had been judged as 'weak' in its last Ofsted inspection.

My intention, given the limited time and access to the schools, was to interview members of staff involved in either the GEPs or CC related activities, including those with responsibility in these areas, plus the head teacher to provide a broader perspective. Initially the head teacher was contacted for interview along with a member of staff actively involved in the Gambian GEP and the head of citizenship. From discussions with these individuals, a further teacher was identified due to her role with the Young Chamber (a national business and enterprise initiative for 11-19 year olds allied to the local Chamber of Commerce) and two external providers were recommended. Later in the data collection period, the head of citizenship was appointed to a new role leading curriculum change alongside a member of staff given responsibility for developing the school's GEPs. These members of staff were then interviewed.

In both schools, as a result of conducting a pilot study, I recognised the need to identify and use a member of staff as a 'facilitator'. My own physical distance from both schools and limited time and opportunities to access the schools were significant factors in this decision. In addition, I was well aware that having a named member of staff within each school who understood the research and was willing to help with accessing participants and relevant documents would be critical to effective and timely data collection. Initially in school D I sought to encourage the teacher involved in the Gambian GEP to take on this role and assist with organising access to the participants, but he proved unreliable and ultimately the head of citizenship became my facilitator and helped arrange the pupil interviews.

My criteria for pupil selection provided to my facilitators (in both school D and school H) was relatively open; seeking to speak to small groups of approximately five pupils (the decision to interview groups of pupils has been discussed as an outcome of the pilot study) from Key Stages 3, 4 and 5 and who had a wider view of the school activities (as opposed to having specific experience in any one of the initiatives). This I felt was important, as it would

reflect the pupil experience in the broader school context rather than focus responses towards a GEP or CC activities.

Six pupils from years 7,9,10 and 12 (two pupils could not attend the year 12 interview) were selected by the facilitator in school D, and he provided the following rationale:

Yeah basically I chose pupils who I thought would be articulate and be able to give suitable responses, but also pupils from years seven, nine, and ten who have actually had experience of the citizenship and P.S.H.E. education across the school. The Young Chamber were chosen because they have a connection with the international partnerships as well, yeah they were the main reasons why they were selected (HoC: interview).

Table 1 [overleaf] shows a summary of all of the participants for school D:

| <b>Participant</b>         | <b>Background</b>                                                                                                                                                                                                                          |
|----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>ToH</b>                 | <b>Teacher of Humanities</b> (interviewed 18.2.11) 'interview 1A': teacher of humanities at school D for five years, P.S.H.E. Lead. (Here called WISE: Well-being, Skills and Enterprise).<br>ToH was active with the Gambian partnership. |
| <b>CoYC</b>                | <b>Coordinator of Young Chamber</b> (interviewed 30.3.11) 'interview 2A': teacher, coordinator of enterprise and the Young Chamber.                                                                                                        |
| <b>HoC</b>                 | <b>Head of Citizenship:</b> (interviewed 30.3.11: interview 3A and 22.6.11: interview 3B).<br><b>Facilitator</b><br>Lead for a new KS3 curriculum during my data collection period, (so was interviewed twice).                            |
| <b>AST</b>                 | <b>Advanced Skills Teacher (AST).</b> (interviewed 22.6.11) 'Interview 4A'.<br>Teacher of geography<br>During the data collection period AST was appointed as head of international links.                                                 |
| <b>HT 'A'</b>              | <b>Head teacher school D.</b> (interviewed 22.6.11) 'Interview 5A': the head teacher. HT 'A'                                                                                                                                               |
| <b>IF</b>                  | <b>Project co-coordinator for West-Wiltshire Inter-faith</b> (interviewed 22.6.11) 'Interview 6A': IF worked with a voluntary organisation working to educate people about 'common shared values across all faiths and cultures'.          |
| <b>Years 7,9,10 and 12</b> | <b>Year 7</b> (6 pupils) (interview 7A),<br><b>Year 9</b> (6 pupils) (interview 9A),<br><b>Year 10</b> (5 pupils) (interview 10A)<br><b>Year 12</b> (4 pupils) (interview 12A)<br>Interviewed (4.5.2011)                                   |

**Table 1: School D participants**

By including members of staff who have direct experience or responsibility for either GEPs or CC means that their perspective may not be representative of the wider school. Limitations in time and access to the school, led to the selection of these specific members of staff, however, I acknowledge that interviewing other members of staff may have provided a broader perspective on the school's engagement with its GEPs and CC. It is important to remember, though, that the interpretivist emphasis in this study on in-depth insights into the relationship between GEPs and CC means that staff who had been directly involved with these areas were well placed to shed light on the practices

relating to these aspects of the school's work even if the representativeness of their perspectives is more limited.

Similarly, despite the open criteria provided for the pupil selection, the facilitator in school D chose pupils with particular experience with the GEPs and the Young Chamber, especially year 12. In addition the pupils were selected on the basis of their ability to articulate responses. Again these pupils may not be representative of the whole school. The facilitator's control over the participant selection process could be perceived as a limitation and other pupils could well have provided different perspectives. But, as with the staff interviewees, the approach taken was to seek to maximise the benefits of speaking with pupil interviewees with direct experience of GEPs and the Young Chamber, while remaining mindful of the limits to which their perspectives could be seen as representative of pupils more generally in the school.

There was one sampling issue where concerns about possible complications led to a change of tack. I decided not to interview my ex-colleague, although he had been previously involved in establishing the Gambian GEP, as I felt our professional history, and his knowledge of my research, would be problematic in providing authentic responses.

### ***Case study school H***

It proved hard to identify another school that I was either not already involved in professionally, or a school willing to participate. A chance discussion with a local geography teacher, where the school's active international work and International Schools Award were described, was the catalyst for school H's recruitment.

The head of geography (HoG) became my facilitator and helped with gaining permissions and identifying staff for interview. Staff were identified with his help by their roles and responsibilities: a senior teacher leading community cohesion (LoCC); a retired teacher for his role leading international visits (JS), and two further teachers: the head of geography (HoG), a teacher of Social and Moral Studies (AR) and the head teacher (HTT).

The facilitator at school H was given the same criteria as that provided to school D. For (his own) practical reasons my facilitator at school H selected pupils from the lessons he was teaching on the date I intended to visit the school. A summary of participants in school H can be found in Table 2 below:

| Participant         | Background                                                                                                                                                                                                                                  |
|---------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| AP                  | <b>Assistant Principal</b> ; (interviewed 16.2.11); interview '1T'.<br>Senior member of staff and Head of KS3,                                                                                                                              |
| LoCC                | <b>Leader of community cohesion</b> ; (interviewed 15.3.11);<br>interview '2T'.<br>Senior management team.<br>Responsibility for school partnerships and leading the<br>school's promotion of community cohesion.<br>Not a trained teacher. |
| RT                  | <b>Retired Teacher</b> ; (interviewed 16.3.11); interview '3T'.<br>Responsible for the health and safety of children going off-<br>site.<br>Responsible for International Schools Award.                                                    |
| HoG                 | <b>Head of Geography</b> (interviewed 27.4.11); interview '4T'.<br>Facilitator.<br>Lead: global learning and education for sustainability.<br>Advanced Skills Teacher (AST) in 'sustainability' role.                                       |
| HT T                | (Interviewed 6.10.11); interview '5T'. <b>Head teacher</b>                                                                                                                                                                                  |
| Years 7, 8,<br>9,12 | (interviewed 17.6.11);<br><b>Year 7</b> (interview '7T'),<br><b>Year 8</b> (interview '8T'),<br><b>Year 9</b> (interview '9T'),<br><b>Year 12</b> (interview '12T').                                                                        |

**Table 2: School H participants**

As with school D, selecting staff involved with, or responsibility for, GEPs and CC in school H may not have provided a perspective representative of those in the wider school, which could be considered a limitation. The selection of the



pupils by the facilitator may have resulted in a broader perspective with a more random selection of pupils than school D and this should be noted when considering the findings from these two schools.

### ***Interview location***

Interviews were conducted in a space made available by each school and were recorded on a digital Dictaphone for transcription verbatim. School D's approach was professional and organised with individuals contacted and identified in advance, and rooms booked for interviews. Where necessary members of staff were interviewed in their non-teaching time or their lessons covered. Pupils were given time out of lessons promoting a sense of occasion and nurturing some pride among them. This was considered better than conducting the interviews in the pupils' break or lunch time which may have generated some resistance and lack of cooperation and a shortage of time.

### **3.4.2 Rationale for methods selection**

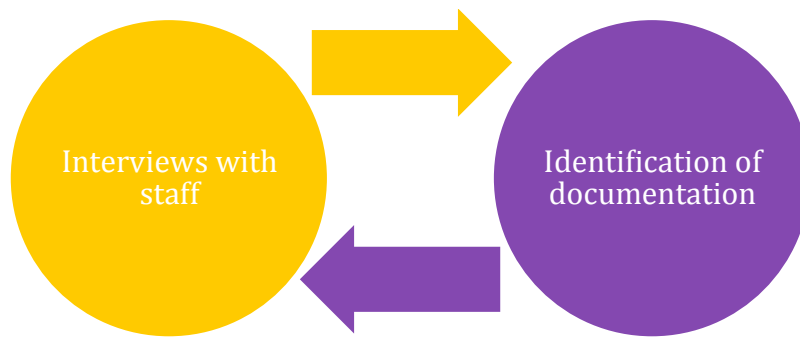
The main aim of the methods is to generate data that addresses the research questions. The methods need to allow for a penetrative investigation of the case study schools. This includes eliciting informative views from participants that will enable understanding of how the schools participate in global educational partnerships and meet their duty for community cohesion. This also needs to take into account the whole-school response through an investigation of documentation.

As Rickinson (2005, no pagination) highlights, it is important that the 'research methods are driven by the research questions', and with this in mind the first step I took was to design a 'questions/methods matrix' (see Table 3). This matrix allows the research questions to be listed alongside proposed methods, ensuring all of the questions can be sufficiently answered. Ticks are used to identify which method can be used to answer which research question.

| Research Questions                                                                                                                                        | Research Methods           |                   |                                   |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|-------------------|-----------------------------------|
| 'How can Global Education Partnerships and community cohesion inform one another? Two secondary schools investigated'                                     | Interview: semi-structured | Document Analysis | Observation (as an informal tool) |
| What is the whole-school approach to promoting community cohesion / international activities / GEPs?                                                      |                            | ✓                 | ✓                                 |
| How do staff and pupils understand and engage with this?                                                                                                  | ✓                          | ✓                 | ✓                                 |
| To what extent, if at all, do the school and its staff and pupils perceive a relationship between global educational partnerships and community cohesion? | ✓                          | ✓                 |                                   |
| What are the influencing factors in this relationship?                                                                                                    | ✓                          | ✓                 | ✓                                 |

**Table 3: A questions/methods matrix (adapted from Wellington, 2000)**

The matrix in Table 3 was originally completed with a number of different methods such as questionnaires and surveys as discussed below. Each was assessed and with the research questions and the methodological approach in mind, the above methods were selected. I believe that the ones selected offered the balance between enabling an in-depth case study exploration of understanding and engagement through the interviews, with an exploration of whole-school responses through document analysis. Informal observation served to support interpretations from the two other methods. Additionally, to aid reliability each research question is addressed at least twice by each method. Rickinson (2005) points out that often data collection techniques can be enhanced if used in combination, and the intention was to allow outcomes from one method to inform another, adopting an emergent and iterative approach to the analysis. An example of this is if a particular activity or initiative was mentioned in an interview, this may lead to a new focus in the analysis of school documentation or vice versa as in Figure 13:



**Figure 13: Cross-referencing methods enhancing reliability.**

Each method was assessed for its relative strengths and weaknesses, prior to selection. For example, a method initially considered but not selected was the use of questionnaires. Questionnaires have a number of strengths (Rickinson, 2005, Robson, 2002) including accessing specific information, anonymity, collating large numbers of views and generating quantifiable data. However, whilst it may have enabled the identification of suitable sources of information, and anonymous views on issues being investigated, the weaknesses outweighed the benefits. Responses would have lacked the depth and quality required as they would not have enabled a penetrative, exploratory investigation. This was, therefore, not selected as a main method. The selected methods are discussed in detail, beginning with a description of the pilot study. This is followed by a description of how rigour has been considered in the methods' design.

### **3.4.3 The pilot study and development of methods**

My position as a new researcher and the need to refine the methods design, led me to conduct a pilot study prior to phase 1. This gave me an opportunity to practise interviewing, something I deemed necessary; and secondly it allowed me to practise designing and trialling interview questions and experience any

issues and problems prior to the actual data collection. Whilst the findings from the pilot school were helpful in identifying key questions, their value lay also in the *process* of collecting data (Gillham, 2000; Kvale, 1996; Robson, 2002; Stake, 1995). Piloting the interviews:

- Gave me a feel for the interview process;
- Alerted me to a range of factors in managing an interview;
- Helped me focus on what it is about my questions that is/is not productive and stimulating;
- And helped me identify key questions and those that need rethinking. (Adapted from Gillham, 2000)

In accordance with the 'emergent' nature of this research I needed to adopt an 'expert openness' (Gillham, 2000: 3) with the flexibility to respond to unexpected information from the interviewee. I therefore had to develop a level of confidence as a listener, 'to de-centre from oneself and focus on the person being interviewed; It is *he* or *she* who has something to tell you' (Gillham, 2000: 3). Gillham suggests the following template to aid reflection:

|                      |                                              |
|----------------------|----------------------------------------------|
| Organisation         | Skills/process                               |
| Introductory stage   | Non-verbal-behaviour                         |
| Opening up/out phase | Listening/encouraging<br>Questioning/probing |
| Summary and closure  | Reflecting                                   |

**Table 4: Template to aid interviewing technique (Gillham, 2000: 27)**

Gillham (2000) and Kvale (1996) also suggests it is worth considering how to achieve the following: ways to encourage people to talk other than through the use of questions (non-verbal, positive environment); steering the interview to keep the participant on topic; attention to the structure of the interview: open, development and closure; my sensitivity to the participant's non-verbal communication; and my interview style, setting, and preparation.

Gillham's template in Table 4 and the suggestions above served to highlight my role and behaviour during the interview. While this was not explicitly incorporated into the interview questions (see Figures 14 and 15) it did aid my preparation before the interviews, and my reflection of the success of the pilot interviews afterwards. The pilot was extremely useful in pointing out my shortcomings as an interviewer prior to phase 2 and the need to develop and structure the script of the interviews to ensure I remained 'on task', particularly with staff as will be described. I was able to draw on my interpersonal skills as both teacher and researcher in encouraging participants during the interviews and reassuring them when doubts about their understanding were evident.

An additional benefit of the pilot was experiencing the process of engaging with a school and establishing the research needs with them. This included:

- Considering the initial contact with the school;
- Communicating the research needs with the head teacher;
- Considering how the findings would be disseminated to the school in a manner useful for them;
- Identifying participants. (Adapted from Gillham, 2005).

The pilot school had been my employer two years prior to the pilot study. This enabled relatively straightforward access, as the school was supportive of my research. While the participants were ex-colleagues, I anticipated that a level of professionalism would ensure the outcomes of the experience outweighed any issues that emerged from knowing the participants. In addition the pilot aimed to support both an exploration of participants' understanding as well as helping me to refine my technique.

Using the guidance from Gillham (2000), communication with the school was conducted via email, where I ensured a high level of transparency, anonymity

and clear instructions regarding dates, times and locations. This included direct contact with participating staff.

Participants were selected according to their role/responsibility and/or engagement with global educational partnerships and community cohesion. This resulted in five participants: two with responsibilities in community cohesion, and two with some level of involvement in either area. In addition and at my request, one student was selected by the school (unfortunately due to pupil absence two other members were not available).

The interview questions were in the form of a script (Gillham, 2000; Kvale 1996) and were semi-structured; using open questions and following the explorative approach to data collection. They were differentiated according to the role of the participant. The questions began with the 'familiar' and progressed to less-familiar ground (Gillham, 2000). The interview questions for one participant, and my reflections as annotations immediately after the interview, can be seen in Figures 14 and 15:

**Interview for questions Community Cohesion Coordinator:**

**Introduction script:**

- Thank participant and assurance of anonymity
- Introduce the research
- Say why participant has been selected for interview and what the interview is about
- Obtain permission for voice and video recording

**Theme: Participant Role**

1. Please describe your role as 'Community - cohesion coordinator' ]

**Theme: Community Cohesion**

2. How would you define community cohesion?
3. How does the school meet its duty towards community cohesion?
4. To what extent would you say the school is engaged with this duty towards community cohesion?  
What does this look like in practice?
5. How would you describe the support the school provides for these activities?  
Can you give examples?
6. a. What are the benefits of these activities?  
b. What are the challenges of community cohesion?
7. How do students view community cohesion? What makes you say this?

**Theme: Global Educational Partnerships**

(Begin with introductory comment from me): it's a new area for me, and part of the research however I am interested in discussing is global educational partnerships

8. a. How would you define global educational partnerships? What is your understanding of this term?

(if the response is 'nothing' then offer a planned definition and go to 8a. if response is positive go to 8b)

James Rogers 8/7/10 16:48  
**Comment:** Worked fine –nice starter, input from me relating this to focus where appropriate

James Rogers 8/7/10 16:50  
**Comment:** This is ok but can seem like a 'test' needs a prep sentence?

James Rogers 8/7/10 16:52  
**Comment:** Maybe re-word – 'in what ways would you say the school meets its duty to...

James Rogers 8/7/10 16:52  
**Comment:** Its?

James Rogers 8/7/10 16:52  
**Comment:** Would this

James Rogers 8/7/10 16:53  
**Comment:** This is similar to the others, and can already have been answered, it also provides an opportunity for the participant to complain about the school

James Rogers 8/7/10 16:55  
**Comment:** Only need asked if not already apparent

James Rogers 8/7/10 16:54  
**Comment:** This seemed to stump everyone worth changing? Is it fair?

**Figure 14: Pilot interview questions and reflection.**

9. a) Knowing this are there any **partnerships** the school participates in?

(b) **What does this mean in practice? (Can you give some examples?)**

10. Do you think students understand what is meant by global educational partnership? (OR the aims of these partnerships?)  
What makes you say this?

**Theme: Connections**

11. a. **Are there any links between GEPs and CC?** ]

b. Why do you say this?

12. a. In your opinion are there opportunities for Global educational partnerships and community cohesion to be connected in any way or inform one another?

b. Can you give examples of how you think this is happening in your school?

13. Do you think this could be developed in the future and if so how?

14. What do you consider the challenges are in doing this?

**Closure:**

**Is there anything more you'd like to say on the issues we've discussed?**

**Part B:**

**Could you help me with my research design?**

15. Could you advise me on how you would consider it best to research this in a school like 'C'?

16. If I wanted to interview community leaders, parents, students or staff what would be the best way to do this here?

James Rogers 8/7/10 16:56  
**Comment:** This can raise important points about the difference between links and partnerships

James Rogers 8/7/10 17:00  
**Comment:** Not really needed

James Rogers 8/7/10 17:01  
**Comment:** Do I mean already existing, theoretical? Maybe just go with 12

**Figure 15: Pilot interview questions and reflection.**

In conducting the pilot interviews and reflecting on the process I was able to identify the following issues and challenges as presented in Table 5. Each issue is addressed in the subsequent case study interview design:



| Identification of issue from Pilot study                                                                                                                                                                                                                                           | Response for case study                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Contacting busy members of staff was difficult. Doing this directly was challenging and ineffective.                                                                                                                                                                               | I identified an individual in each case study school to act as a facilitator.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Previous interviewing experience as a teacher proved problematic. I was used to open unstructured discussions, and as a result tended to move away from the interview script and talk too much, which was a problem when losing the research focus or influencing the participant. | I recognised the need to re-draft my questions and ensure they were scripted and presented in a manner that I could access during the interview.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| The uneasiness of the participants, and their feedback that they felt they ought to know the answers surprised me, and clearly influenced their openness.                                                                                                                          | In all contact with participants I defined the research focus clearly and reassured participants that the interview was not a 'test'. This was both via email and during interviews. At the beginning of each interview I discussed the terms used and allowed each participant to consider the research focus and ask questions (see appendix iv for definitions for pupils)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| I did find the interview questions were successful in eliciting evidence relevant to the research focus.                                                                                                                                                                           | The reflection process (Table 4 & 15) ensured that the interview questions were refined further (see example of interviews in appendices vi & vii).                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| The setting for the interviews was not always comfortable; formal settings appeared to unsettle the pupil, who also appeared nervous on her own.                                                                                                                                   | While knowing I had to use whatever space was provided in school to interview, I did consider the importance of the setting, particularly making pupils feel at ease. Pupils would also be interviewed in groups in the case study schools to give them confidence.<br><br>A small soft toy was pinched from my daughters and used as a 'talking stick' with all groups. It was given a name 'Geoff' which acted as an ice-breaker, and ensured pupils did not talk over one another.                                                                                                                                                                                                                                                                                                                                                                                    |
| The pupil, in addition to her nerves, appeared unsure of her responses.                                                                                                                                                                                                            | For each group pupil interview I met the group before the interviews and did two things: <ol style="list-style-type: none"> <li>1. I introduced myself and defined terms used such as community cohesion and global educational partnerships, and used a formative assessment strategy (5-1 fingers) to assess confidence with those terms. This enabled me to clarify any issues and get immediate feedback on pupil perspectives</li> <li>2. I issued a short pre-interview questionnaire gauging pupil response to issues presented in the interview. This was completed without adult supervision so pupils could confer – allowing them to gain confidence with the topics, and giving me an insight to their opinions prior to the interviews.</li> <li>3. The terms and questions were designed to be at the right 'pitch' for the pupils' age groups.</li> </ol> |

**Table 5: Summary of implications from pilot study for the case study research.**

Table refers to the development of the interviews following the pilot study. This followed reflection immediately after the interviews and listening to the recordings. A full example of the final interview structure is in Appendix v. However, an example of one of the questions can be seen in Table 6:

| Themes and terms   | Focus                                                                                                                                                                                  | Questions                                                                                                                                                                                                                                                                                                                                                 | Prompts                                                                                                                                                                  |
|--------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Define Role        |                                                                                                                                                                                        | Can you please state your role or roles within the school?                                                                                                                                                                                                                                                                                                |                                                                                                                                                                          |
| community cohesion | <p>Understanding of terms</p> <p>Citizenship's contribution to CC</p> <p>'Embeddedness'</p> <p>EXAMPLES</p> <p>Contextual factors: opportunities and limitations</p> <p>The future</p> | <p>I'd like to start with CC.</p> <ul style="list-style-type: none"> <li>• What is your understanding of this term?</li> <li>• How does this school promote CC?</li> <li>• How do you support CC in Citizenship?</li> <li>• What factors limit opportunities for these activities?</li> <li>• Are there any factors that create opportunities?</li> </ul> | <p>If given examples:</p> <p>'You've given me some examples of where CC is supported in the curriculum. I'd like to know <b>HOW</b> you think they contribute to CC.</p> |

**Table 6: New interview question and design post-pilot**

With reference to the above, a new format for the interviews enabled me to access the script more easily. This ensured I kept focused on the interview questions and space was created to write notes. Interview questions in both case studies remained similar although they were tailored according to the individual's role. Therefore there is commonality between the interviews in case study school D and school H, where members of staff held similar roles, such as the head teacher. However where the interviews differed was as a result of the emergent and iterative process of data analysis. For example the head of citizenship in school D was interviewed twice, the second following an interview with the head teacher where it had emerged he had been appointed to a new role of responsibility with relevance to the research.

Table 5 presents the decision to use a short pre-interview questionnaire with the pupils to help clarify the research focus and gauge opinion immediately before the interviews. These were administered to the whole group of pupils who completed them together without external assistance from staff, followed by an introduction from me to the research and an opportunity for them to ask questions or seek clarification of terms. While the potential for this to influence pupil responses is acknowledged, I felt that this was a fair way of engaging the pupils, being transparent about the research, 'breaking the ice' and also giving them some confidence before they entered the interview. Moreover, the purpose of the pre-interview questionnaire was not to collect but to stimulate and enable more focused data collection in response to the ensuing interview questions.

#### **3.4.4 Method 1: Interviews**

The interview is 'a uniquely sensitive and powerful method for capturing the experiences and lived meanings of the subjects' everyday world' (Kvale, 2007: 11). This method is, therefore, appropriate for exploring the perspectives of individuals in schools. Interviews allow the researcher to seek to understand the meaning of central themes from the participants' perspectives and clarify meaning with the participant. Wellington (2004: 94) emphasises the important role that interviews play in case study research, stressing that 'discussion with people at all possible levels' allows a clear picture to be built up of the case interviews. This also provides the participants with the opportunity to 'speak for themselves' and to tell their own 'story' allowing the participants to make their perspectives known and, in this way, empowering them (Pring, 2004; Wellington, 2004).

There are different types of interview, and the strengths and weaknesses of each, and suitability for the research require consideration, Fontana & Frey (2005: 722) suggest that researchers 'must be aware of the implications pitfalls and problems of the types of interview they choose'. The first for consideration are structured interviews, which follow a set order of questions from which the researcher does not deviate, provide a maximum amount of control (Arksey & Knight, 1999; Fontana & Frey, 2005; Cohen, Manion & Morrison, 2003). With these interviews the research is not exploring issues that emerge from dialogue, but arriving at the interview with pre-determined criteria (Arksey & Knight, 1999). This allows for manageable data, but is limited in its capacity to allow themes to emerge from the data as required in this research.

In contrast, unstructured interviews encourage a participant to express his/her thoughts as they arise. In this type of interview there are no predetermined criteria and the interviewer does not direct the interview in one direction or

another (Gillham, 2005; Wellington, 2004). This type of interview yields large amounts of qualitative data, allowing themes to emerge, with minimum interference on the part of the interviewer. This has the capacity for high quality narrative but can be long and difficult to analyse (Bell, 2005; Gillham, 2005).

Situated between these two approaches is the semi-structured interview. This approach allows some schedule or checklist along with a certain amount of flexibility with regards to the wording of and order of the questions (Gillham, 2005; Wellington, 2004). The data collected lends itself to small-scale research and a more simplified analysis process than unstructured interviews (Wilson, 2013; Bell, 2005; Gillham, 2005). In the context of this study, this approach offers the best balance. On the one hand, the questions can be structured enough to focus on the main research aims and questions. On the other hand, they can be open enough to allow participants to express their understanding and points of view. This approach also allows the time for interviewing to be managed, which, in a busy school environment, is an important consideration to ensure all research questions are covered in a limited time.

The two groups of participants are staff and pupils, and it was decided each would be interviewed in a different manner according to their particular characteristics.

When interviewing pupils, there are a number of issues that need to be considered. Warwick and Chaplain (2013 in Wilson, 2013) summarise these issues, many of which stem from the adult/pupil relationship. These issues relate to:

- Establishing trust;
- Overcoming reticence;
- Maintaining informality;
- Avoiding assuming the children know the answers;
- Overcoming the problems of inarticulate children;
- Pitching the question at the right level;
- Choice of vocabulary;
- Use of non-verbal cues;
- Unquestioningly receiving what children think the interviewer wants to hear.

**Table 7: Interviewing pupils (Warwick and Chaplain, 2013 in Wilson, 2013: 68).**

Interviewing participants individually enables greater time with the participant and an opportunity to utilise the flexibility of a semi-structured interview and respond to responses and explore meaning. However, when interviewing children group interviews can be beneficial. Interviewing a small group can allow children to feel safer and at ease, countering the impact of the adult interviewer and replicating the everyday social interaction pupils experience (Warwick and Chaplain, 2013, Wellington, 2004). One has to consider, however, that this approach can be problematic. Individuals can dominate conversation, pupils can talk over each other creating difficulties in transcription and analysis, and the depth of response may be lacking. There are also inter-group dynamics to be aware of- a challenge when an interviewer does not know the group of children (Warwick and Chaplain, 2013). For the purposes of my study I decided to interview staff individually to allow depth and time with the participants, and to interview the pupils in small focus groups. The decision to interview the pupils in small groups stemmed from both the literature and the outcomes of a pilot study, which highlighted nervousness on the part of the pupil participants when talking about topics they might feel unsure about.

### ***Limitations with the interview process***

In order to avoid any feelings of intimidation due to lack of confidence with the terms, all participants were provided with a definition of the research focus and terms. There is the possibility this influenced participant responses. Participants may have felt the need to prove their understanding, or exaggerate responses in relation to the research focus.

The head of citizenship in school D insisted on being present throughout the interviews which had not been anticipated or agreed. It is acknowledged that this may have influenced the pupils' responses, who may have felt pressure to 'say the right thing'. However, I would maintain that his influence was minimal or non-existent, as I had been given a large conference room to interview in, and moved the member of staff away from the pupils, giving him a note-taking role in the corner. He was thus physically distanced from the pupils. It is also worth stating that the focus of this study does not represent a highly contentious or personal issue (such as sexual health or school attendance etc.), where the risk of pupils feeling uncomfortable or constrained in earshot of a teacher would arguably have been greater. In contrast, school H allowed me to use an ICT room next to the pupils' classroom with no staff present.

### **3.4.5 Method 2: Document analysis**

Documentation relating to the case studies' engagement with GEPs and CC was deemed an important source of evidence in exploring whole-school approaches. Wilson and Fox (in Wilson, 2013: 119) describe the option of using 'grey literature such as government documents and other school-based data and policies'. Howell Major (2013) acknowledges the importance of multiple sources of data for qualitative research and lists documents as one of these. She also describes how documents can provide a 'rich and often readily accessible source of information for understanding participants and the research context' (Major and Savin-Bowden 2013: 403).

A series of questions to help identify and select documents for the purposes of educational research includes:

- Who is the author?
- What is the background and context?
- Where did the information come from?
- Is it complete?
- Is it representative?
- Does it connect to other sources?
- Is the information authentic, reliable and up-to-date?
- Does it contain any contradictions/incoherencies/understatements?
- Is there any external corroboration? What other forms of data would be useful? (Adapted from Wilson, 2013: 120; and Howell Major, 2013: 407).

In addition to the above considerations, Howell Major (2013: 407) also points towards the importance of the relevance of the documentations, citing the challenges of storing and dealing with all possible sources of information.

The advantages of using documentation are that they can provide further evidence to help a researcher understand an environment or context, which is important for this study in exploring a whole-school approach. In addition, given documentation is usually generated separately from the data collection and 'tends to have strong face validity' (Howell Major: 2013: 410) they can be tangible examples of meaning making – indicating wider contexts which shape peoples' and organisation's actions.

At the beginning of Phase 2 accessible and relevant documentation was identified and sourced. This included publicly accessible documents such as the schools' latest Ofsted reports. Further documentation was sought, with permission from the head teacher, during Phase 2. This included more sensitive evidence such as the school's strategic planning reports. Their



identification came about through my own professional knowledge of schools' reporting procedures, and through insight provided by members of staff, particularly the 'facilitators' who could identify whole-school documentation relating to the research aims. In addition further evidence that emerged from the interviews, such as curriculum material, was collated during Phase 2.

As part of the informal observation of the school activities some documentation was collected from around the school such as newsletters in the foyer.

### ***Limitations with the document analysis***

A potential limitation to document analysis is access to the documents themselves. If there is limited access there is a possibility of a skewed representation of the school evident in documentation. However, both schools did provide access to whole-school strategic planning and documentation. In addition, Ofsted reports are publically accessible. Another limitation links to an awareness of the authenticity of some documentation. For example for most of the documents there is little evidence of their authorship, and the criteria used for their creation. Lastly there is the potential to be given large amounts of documentation by participants. It is for this reason that documentation was prioritised by its relevance to the research focus. This needs to be considered in light of the findings. It is also important to stress that documentary evidence was never used in isolation, but rather in combination with other data, particularly interview transcripts. For example, documentary analysis helped to flag up issues to explore further in the interviews, and points made during the interviews in turn helped to throw light on new aspects of the documentary evidence. In other words, any concerns about limitations in the documentary data need to be set against the fact that no claims were made on the basis of this data source in isolation.

### **3.4.6 Method 3: Observation as an informal tool**

One method of data collection central to case study research is observation (Stake, 1995; Cohen et al. 2003). As Cohen et al. state, 'whatever the problem or the approach, at the heart of every case study lays a method of observation' (2003: 185). In using observation a researcher can capture and record events and interactions as they happen in a 'natural environment' and, along with other methods, it can be used to enrich and supplement alternative sources of data. The method is also flexible allowing the researcher to explore a variety of research questions (Cohen, Manion & Morrison, 2003; Simpson & Tuson, 2003). This is relevant to this study as in visiting each school I was able to observe its activities as an 'outsider' and get a sense of the schools' approach to teaching about cultural diversity and engagement with its GEPs in the context of the whole-school. This was achieved by recording information presented via displays, newsletters and AV footage in the schools' foyer, corridors and classrooms. I found the both schools' foyer are particularly informative as it is here that parents and guests are presented with a 'first impression' school, once that has been engineered by the school. This information regarding a GEP for example, would suggest it was an activity the school was keen to show visitors, reflecting one approach to its GEPs.

However, the main weaknesses involved in the method of observation as a method are a 'high demand on time effort and resources' susceptibility to bias, and the influence of the observer (Simpson & Tuson, 2003, p.18). While these limitations can be dealt with in several ways such as piloting the observation schedules prior to the actual study and checking observation notes with a third party, for the purposes of this research it was considered too impractical to use as a main source of data collection. Given the distance of the case studies and the infrequency of activities relating to either GEPs or community cohesion this was not suitable as the main method of data collection.

Instead observation was used as an informal tool. By this I mean it was unstructured serving to provide contextual evidence of the schools' activities. As such the data was not analysed in the same way as the interviews and documentation. An example of this is observing and making a note of school displays that presented evidence of the school's GEP and collecting relevant documentation from around the school during a visit such as newsletters. There was also an opportunity to sit in and observe a meeting in school D. Attendance at this meeting had not been anticipated and permission was not given to audio record, but observational notes were useful in supporting the identification of emerging themes from the interviews and school documentation. So, as explained earlier in relation to the documentary evidence, the observational data was only used in combination with the interview data and so no claims are made on the basis of observation data in isolation.

### ***Limitations of observation***

As described, using observation as a main method proved too limiting for this study however there are still implications for its use as an informal tool. One limitation is the accessibility to relevant points of interest. In both schools my access to the wider school facilities was limited to the schools' receptions and routes to interview participants. Therefore access to displays and potentially relevant material was limited. In addition I could not observe lessons or activities 'in-practice'.

### **3.4.7 Rigour in methods design**

This section is concerned with describing the measures taken to ensure rigour in my selection of methods and design. Klein and Myers (1999) suggest a series of principles to be followed to ensure quality in interpretive field studies. I have used five of the seven principles most suited to case study research to

inform the research design and have added how I have responded to each in Table 8 below:

| <b>Principle</b>                                                                                                                                                                                                                                                                                                     | <b>Research design response</b>                                                                                                                                                                                                                                               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>The Fundamental Principle of the Hermeneutic Circle:</b><br>This principle suggests that all human understanding is achieved by iterating between considering the interdependent meaning of parts and the whole that they form. This principle of human understanding is fundamental to all the other principles. | Individuals are interviewed, alongside document analysis. Interpreting each piece of evidence independently in an iterative manner to identify themes and ultimately meta-narratives that emerge from the data.<br>However this is not applied through an ethnographic study. |
| <b>The Principle of Contextualisation</b><br>Requires critical reflection of the social and historical background of the research setting, so that the intended audience can see how the current situation under investigation emerged.                                                                              | A critical reflection of the policy, school and participant context is provided in detail in Chapters 2, 3 and 4.                                                                                                                                                             |
| <b>The Principle of Abstraction and Generalization</b><br>Requires relating the idiographic details revealed by the data interpretation through the application of principles one and two to theoretical, general concepts that describe the nature of human understanding and social action.                        | Chapter 2 associates existing political discourse to an essentialist ideology and counters this through the post-colonialism. Post-colonialism frames the study, although the importance of not pre-empting findings is acknowledged as per the emergent approach.            |
| <b>The Principle of Multiple Interpretations</b><br>Requires sensitivity to possible differences in interpretations among the participants as are typically expressed in multiple narratives or stories of the same sequence of events under study.                                                                  | Staff and pupils (of different ages) are interviewed alongside document analysis to seek multiple perspectives.<br>Interviews involved open questions and active listening to encourage rich accounts from individual participants.                                           |
| <b>The Principle of Suspicion</b><br>Requires sensitivity to possible “biases” and systematic “distortions” in the narratives collected from the participants.                                                                                                                                                       | I have been honest and transparent where I feel there may be potential bias in the data collection or analysis process. Refer to Chapters 3 and 7                                                                                                                             |

**Table 8: Principles of interpretive field studies (adapted from Klein and Myers, 1999)**

The responses to each principle above are presented in further detail in relation to specific actions or responses in Table 9 below:

| <b>Influencing Factor</b>               | <b>Researcher's response</b>                                                                                                                                                                                                                                                                                                                                                                                                                      |
|-----------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Transparency in theoretical perspective | A. Theoretical perspective is made explicit                                                                                                                                                                                                                                                                                                                                                                                                       |
| Researcher's bias                       | A. The researcher's background and context is presented.<br>B. The researcher's relationship with participants is presented.<br>C. Selection of schools and participants is described and reflected upon.                                                                                                                                                                                                                                         |
| Researcher's influence on participants  | A. Staff were briefed prior to the interviews to ensure they are aware of research focus.<br>B. Pupils were interviewed in groups.<br>C. Pupils were briefed and have a pre-interview response to complete and an opportunity to clarify misunderstandings.<br>D. Pupils: Geoff the Turtle is used to break ice and promote fair discussion.<br>E. Explicit steps taken with staff and pupils to allay concerns and encourage in-depth responses. |
| Transparency                            | A. Case study and participant selection procedures are described.<br>B. Limitations and validity of claims acknowledged.<br>C. Critical evaluation of the study made explicit.<br>D. My theoretical assumptions are defined as well as my positionality.                                                                                                                                                                                          |
| Reliability of methods                  | A. Interviews were trialled in a pilot study.<br>B. Semi-structured interviews were designed, personalised to participant role.<br>C. Semi-structured interview questions were designed with a script to allow research probing but to maintain interview structure.<br>D. Some staff were interviewed twice; interviews evolved with iterative reflection process.<br>E. Pupil interviews took into account appropriate pitch and language.      |
| Reliability of analysis process         | A. The emergent and iterative analysis process requires the data to 'speak for itself' and for themes to emerge through cycles of analysis.                                                                                                                                                                                                                                                                                                       |

**Table 9: Steps to ensure research credibility**

An additional form of validation is triangulation where different kinds of data are compared (Silverman, 2006). In using multi-methods in qualitative research, one has the capacity to produce ‘a more accurate, comprehensive and objective representation of the object of the study’ (Silverman, 2006: 291). Triangulation can also be of data: ‘time, space and persons’ as multiple sources of data, (Major and Savin-Baden, 2013: 477) and can occur within the data analysis process where layers of analysis and coding can provide cross-examination (Major and Savin-Baden, 2013). Lastly, triangulation can occur ‘within method’ where the same method is employed but with varying approaches (Evans 2013, in Wilson, 2013).

In this study triangulation occurs in a variety of ways to strengthen the validity of the findings as is presented in Table 10 below:

| Triangulation approach                                                                                                                                      | Contribution to validity                                                                                                                                                                                                             |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Multiple data sources:<br>A. Two case study schools<br>B. Whole-school documentation<br>C. Participants:<br>1. Staff<br>2. Pupils<br>3. External providers  | <ul style="list-style-type: none"> <li>• Different data sources support/ conflict with each other.</li> </ul>                                                                                                                        |
| Multiple methods:<br>1. Interviews<br>2. Document analysis<br>3. Informal observation                                                                       | <ul style="list-style-type: none"> <li>• Different data types support/ conflict with each other.</li> <li>• Semi-structured interviews allow enough flexibility for a deep and rich exploration of views and experiences.</li> </ul> |
| Triangulation through time:<br>1. Data-collection took place over a period of months with multiple visits.<br>2. Methods evolved through iterative process. | <ul style="list-style-type: none"> <li>• Repeated visits and iterative reviewing of data ensures methods evolve and a deeper exploration of issues is possible.</li> </ul>                                                           |

**Table 10: Triangulation within the study**

### **3.5 The data analysis process**

The data analysis process was shaped by the emergent approach. This ensured the themes emerged from the data, rather than classifications placed on the data prior to analysis (Bazeley, 2007). A research diary was kept throughout the data collection and analysis phase and this has informed the following descriptions.

Nvivo (QSR Nvivo 8) was used as the software to manage and support the analysis process. Appendix viii is an example of the free codes used for pupils in the early stages of analysis and Appendix ix is an example of one code (pupils: 'helping them out') and related excerpts from transcripts. This section will describe the data analysis process for each method. Appendix xiii is an example of some journeys from code to theme.

#### **3.5.1 Interview transcripts**

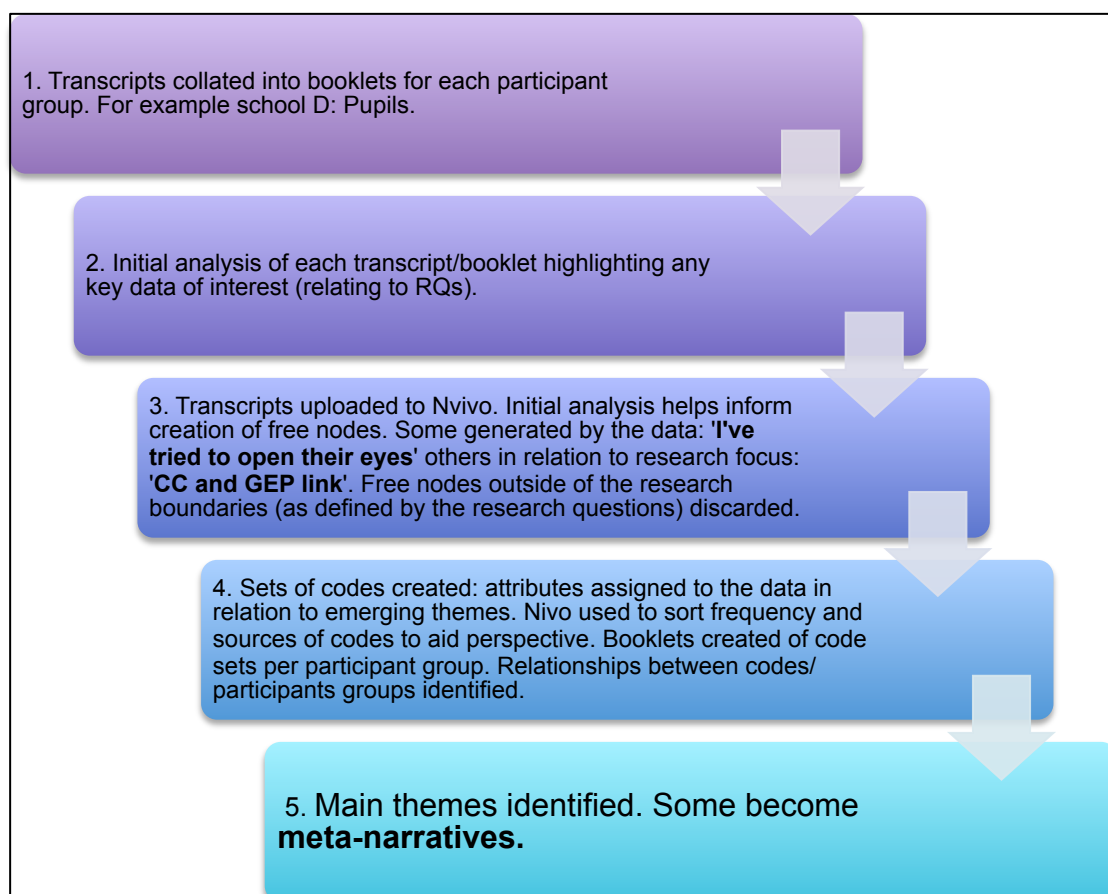
Evans (2013) describes an inductive approach to data analysis where an open-minded approach to the data uses themes that emerge from the data as the tools for analysis. This study adopts an inductive approach to the data analysis, in keeping with an emergent and exploratory interpretative methodology. Data would be analysed that was considered relevant to the research questions but without predetermined categories.

What follows is a stage-by-stage description of the analysis process, using the following flow-chart (Figure 16: interview analysis process) as a guide.

Throughout the transcript analysis, observations and document analysis were sought to further illuminate thus support or challenge the findings that emerged from the interviews. The analysis and coding remained separate for



both schools, and the data remained separate for pupils and staff. This was to assist with the management of the volume of data and to enable in-depth understanding of the perspectives of participant groups and their school contexts. However, it potentially added the risk that links across the participant groups within a school could be missed. This was taken into consideration later in the analysis process as will be discussed.



**Figure 16: interview analysis process.**

### **Stages 1 & 2:**

Initial transcript analysis began during the data collection period, serving to inform subsequent interviews of relevant topics that required further investigation. As Wilson and Fox (2013) describe, the 'best way of moving

from raw qualitative data, such as interview transcripts...to meaningful understanding is through becoming immersed in the data' (p.135). I achieved this by creating booklets of transcripts for each school/participant group for example 'School D: Pupils'. This enabled an initial analysis, highlighting and annotating transcripts and identifying any data that appeared relevant. The research questions served as the boundaries for this analysis, but at this stage data were identified even if tenuously linked to the research focus.

### **Stage 3**

The transcripts were uploaded to Nvivo and further analysis took place. Useful data identified in stage 2 were coded into temporary constructs. These were initially 'free nodes'. I used quotations to generate some of the free nodes such as: 'I found it very insular'; a statement from one of the members of staff in school H. For other free nodes there was not an obvious quotation within the data but the content linked to the research questions such as 'CC and GEP link'.

Nvivo was used to collate free nodes and provide information on frequency and source. This enabled initial patterns and themes to become visible. The opportunity to see / identify relationships between participant groups and cases was deemed more important than the frequencies with which codes were evident. This was because I sought to understand whole-school perspectives, and also the relationship between pupils, staff and documentation. For example I did not automatically discard the code 'pupil: it makes the school a better place' because it had only one reference from one source. I waited until analysis of the staff was completed in case a similar finding emerged from this group. It should be noted too, that data may have been allocated multiple codes, reflecting different interpretations. At this point, using the research question as the boundaries, codes that were considered outside of the boundaries were not prioritised in the analysis.

#### **Stage 4:**

The use of Nvivo to sort the free nodes enabled patterns in the data to emerge. To assist with the discovery of themes, the initial free nodes were grouped into 'sets' of codes where attributes were identified as points of commonality (again, using the research questions as boundaries). For example an initial code set was 'GEP interpretation'. All free nodes that related to an interpretation of GEPs (per participant group) were collated within this code. Clusters of codes relating to similar themes and with multiple references were identified (see the chart in Appendix x).

At this stage two more 'books' of codes with coded dialogue were created to manage the data and ease 'immersion' and analysis. This enabled the data to be more easily accessible. Relationships between codes (such as 'it was almost tokenistic' and 'we ticked a box when Ofsted came') or participants (such as 'it's all about business and enterprise' emerging from pupils and staff in school D) were identified at this stage.

During this stage of the analysis it became clear it was not just what people said, the 'content', but the way they said things, the 'discourse' (Wilson, 2013: 15). For example the head teacher of school H described the lack of racial incidents in his school with reference to two Afro-Caribbean students:

Head 'we have two black Afro-Caribbean, none of them have suffered any incident of abuse here...which is an indication of some kind of tolerance... therefore they're one of us but slightly different'

While the content would indicate that the head teacher is portraying a school with good relations, his use of language (highlighted) suggests 'Othering'.

## **Stage 5**

Emerging themes were identified at this point, some of which became meta-narratives as mentioned (or the 'grand narrative' Kearney, 2005: 116). They were themes and areas of commonality that appeared to come to the fore.

This was a key stage of the analysis process where meaning was made from the data. An example would be 'business and enterprise' emerging from both staff and pupils in school D. Participants referred both directly to this (content), but on occasion used language (dialogue) that appeared to reflect this theme too.

I acknowledge that at each stage of the analysis process involves interpretation and subjectivity. This includes (but is not limited to) initial identification of meaning in the raw data in stage 1 to the coding in stage 3 and the identification of emerging themes in stage 5. The validity of the research findings and the reliability of the analysis process need to be considered in light of this.

### **3.5.2 Document analysis**

A challenge faced during the data collection, and identified by Howell Major (2013), is managing large volumes of documentation, in different formats and of varied relevance. This was a particular issue when members of staff presented anything they thought might be useful with little acknowledgement of how relevant the material actually was. To this end a matrix of documentation was created, listing documents for each case study, and rating them in terms of their perceived relevance to the central aims of the research. For example the section referring to the school's plans to promote community cohesion in its Strategic Planning was deemed more relevant than a newsletter with a passing reference to the GEP. This, along with an indexing system, ensured the documentation was managed effectively. Examples of both matrices can be found in Appendices xi and xii.

Once the documents had been prioritised, analysis of their content took place. Analysis of documents such as Ofsted reports served as a useful reference point in informing the interview questions to staff. The analysis of other documentation was informed by the interview outcomes. For example, staff understanding of community cohesion informed part of the analysis of school D's Strategic Intentions document to see if staff perspectives were reflected in whole-school planning. This form of cross-referencing supports multi-method triangulation to ensure the validity of findings.

The analysis of large whole-school documentation began with a search of key themes relevant to the research questions, but evolved to acknowledge the relationship between themes. For example, in school D's Strategic Intentions and Self Evaluation Form documents, its international work was framed within its plans for community cohesion. An example of this is presented in Appendix i. This suggested that, at some level, the relationship between the two had been identified. Using the iterative process of analysis helped in other aspects of the data collection; where I was seeking further evidence that this relationship existed in individuals' understanding.

The iterative process of analysis meant that occasionally evidence initially regarded as less relevant became more relevant. An example of this is the agenda for the GEP meeting in school D. Initially this seemed to lack importance, however as evidence from the interviews pointed to a perception that the GEP was one-sided, the context for this documentation changed and it added further evidence that a lack of equity in the partnership may be a finding.

Observations of school displays and meetings were used to illuminate and confirm or challenge evidence emerging from the interviews and documents. For example the inclusive values evident in school D were supported by a

range of displays and newsletters promoting aspects of the GEP to visitors of the school.

### **3.5.3 The evolving analytical process**

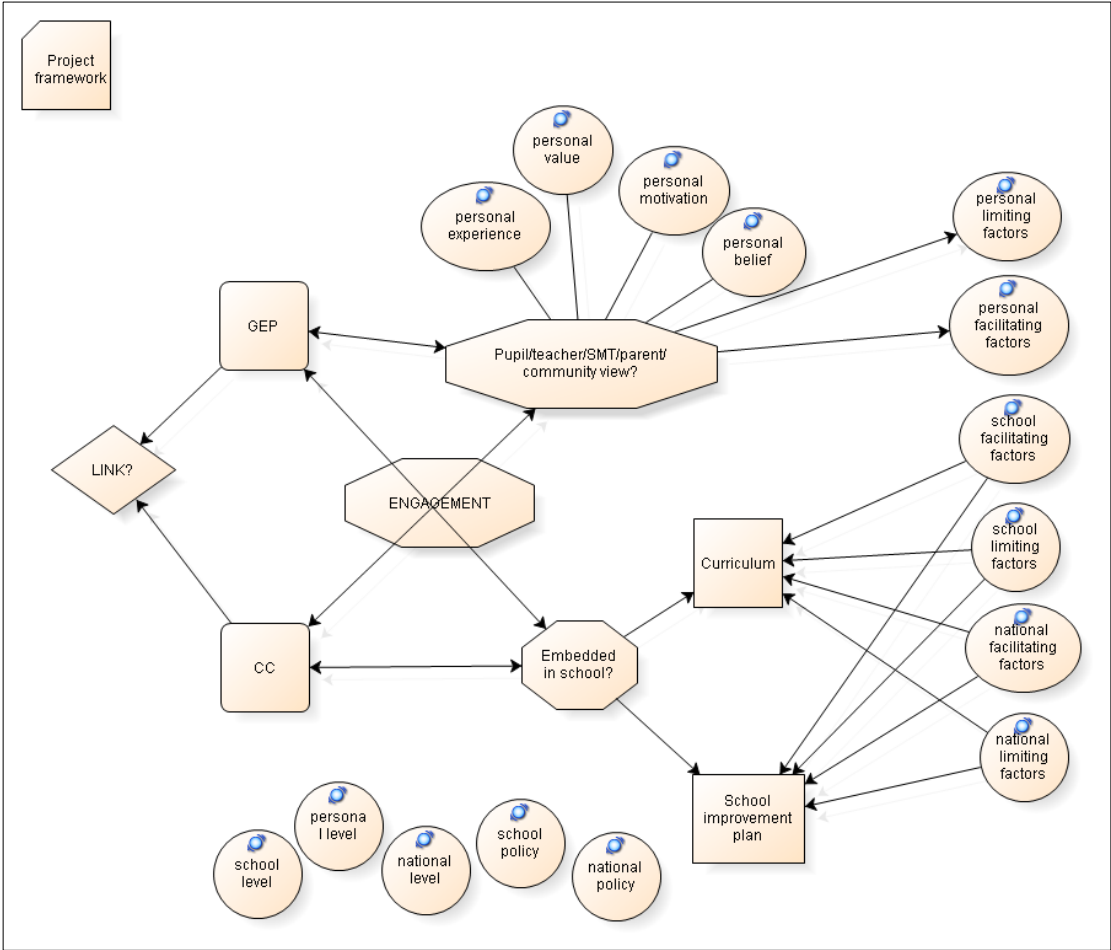
Earlier in this Chapter I describe the influence of subjectivity, bias, experience and values on the interpretation of qualitative data. I have described my subjectivity and 'stance' as a researcher, and also the methodological response, particularly adopting an emergent approach to the data analysis, to counter preconceptions borne from experience and values. However I acknowledge that, for example, the coding process is part of the interpretation of the data and this is a subjective process. As Peshkin (2000) states it is important to reflect on this process and that:

The development of an interpretation is to show the way a researcher's self, or identity in a situation, intertwines with his or her understanding of the object of the investigation (p.5).

This is relevant to all stages of data interpretation and coding. For example, while an inductive approach to the transcripts was used, as soon as codes were grouped into a set, a category is imposed on that data. However, the interpretation was always informed by the research focus and judgements based on experience (Peshkin, 1988).

What became increasingly clear during the research is the way in which managing my own starting points and subjectivities was a learning process of its own. In other words, over time and through experience I became not only more conscious of my subjectivities and their potential influence, but also better able to manage their role in the process. In Chapter 7 I provide a critical reflection on the research process which highlights a turning point in the analysis process where, during a conference presentation, I was aware that I had approached the analysis with particular presumptions, and thus a deductive rather than inductive approach to analysis had begun to dominate. Thus, the analysis process was changed and evolved due to my own growing

awareness of my subjectivities. I have described how, using an emergent approach, the data was coded according to language and references used by participants and the themes that emerged from this. However, I became aware that my own professional experiences and assumptions overly influenced the early stages of coding. An example of this is Figure 17 below:



**Figure 17: Project Framework 2011**

In creating this early framework I began imposing classifications of the codes on the data. I had even created ‘spare’ codes, the five circles at the bottom of the diagram, to classify the data. The classifications were a result of personal and professional experiences in the fields I was researching and the adoption of using ‘starter codes’ (Bazeley, 2007: 66). I felt I ‘knew’ the data, and had seen similar evidence before. Figure 18 below is an evolution of the above framework after identifying initial findings. Some early analysis had taken place here and while there is evidence identified at this stage that did remain

through the stages of analysis such as GEP/CC regarded as 'less' important, much of this was an attempt to classify the data first rather than allowing themes to emerge. However this early attempt at analysis did enable me to become acquainted with the evidence, and it served to ensure that once the mistake had been realised, further analysis meant codes started to emerge *from* the data.



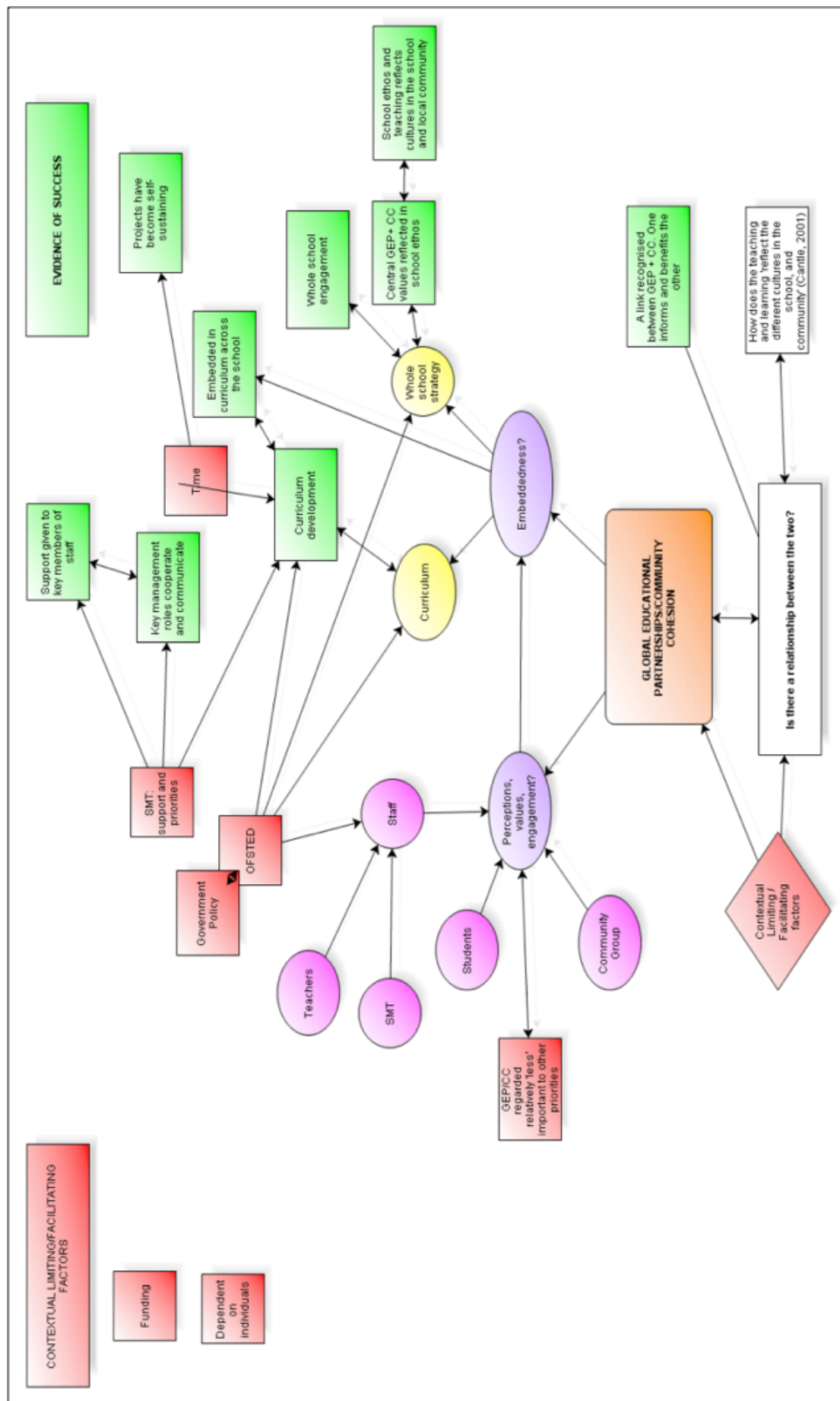


Figure 18: Project Framework with initial findings 2011.

### **3.5.4 Ethical considerations**

This research design has taken ethical issues into account and draws on the British Educational Research Association's ethical principles (BERA, 2011) (refer to the Certificate of Ethical Approval, 2010 appendix xvi)

The ethical considerations and responses of this study are outlined below:

- Permission was sought in writing from both head teachers for this study to take place in their schools and for the participation of pupils selected by the school. In doing so the research acknowledges:
  - The right to anonymity and confidentiality; initials used for participants and no individual or school is identified;
  - That data was stored securely, not shared other than with the transcriber, in which case data was shared securely via 'Google docs' and deleted once used;
  - Staff and pupils' age, sex, religion, political beliefs and lifestyles were respected; no reference is made to these considerations other than to aid the accessibility of the findings in Chapter 4. Individuals are not identified.
  - All participants' permission to be involved was sought via the schools; the schools were sent a letter pro-forma to hand out to pupil participants and seek their permission (refer to Appendix xvi for a copy) and the head teacher provided additional permission for pupil involvement as did the facilitating member of staff who was responsible for their selection. This was due to my limited access to the schools and the pre-agreed responsibility with the school for pupil participation ensuring the schools were happy with the choice of participants.
  - A summary of the findings will be made available to the schools.

The ethical issues involved in studying people's opinions and points of view, particularly (but not exclusively) with young people, needs careful consideration

(Wilson, 2013, Silverman, 2005). Silverman describes the challenge of acknowledging not only the values of the researcher when studying people, but also the responsibility of the researcher to those studied (2005). He cites Mason (1996 in Silverman, 2005) who describes how both the public and private lives of individuals are studied in qualitative research and the implications of changing directions of interest as themes emerge from qualitative data. Both issues, he suggests, can present ethical dilemmas. Stutchbury (2013; in Wilson, 2013) cites the importance of the integrity of the research, and ensuring there is enough data to draw conclusions and evidence accurately, being 'open about your assumptions and the limitations of your conclusions' (p. 91). In addition to these issues is the importance of honesty and openness with participants and clarity in describing the research focus and intentions.

This Chapter has established the study's' ontological, epistemological and theoretical perspectives. The influence of my own subjectivity and bias within the research process is critically explored, and the methods' design and considerations in light of this have been presented. The stages of data analysis process are described in the context of the acknowledged subjectivity, and the emergence of codes from the raw data is explained. Limitations of the data collection are discussed including the trustworthiness of participants and the participant selection process. The following Chapter presents the findings for school D and school H.

## Chapter 4. Findings

### 4.1 Introduction

This Chapter presents the findings that have emerged from the two case studies: school H and school D. As described in Chapter 3 the emergent and interpretive methodology applied to the data analysis process identified a number of common themes that recurred within a particular group of participants. For example the influence of Ofsted emerged as a common theme among staff in school H. Very occasionally a theme emerged that did not reflect the perspectives of others within the *same* group, but may have resonated with others in another group. An example is a reference to 'racism'; identified by only one pupil but reflecting a theme that emerged from the school's staff. These findings are included. While the data collection and analysis evolved through time, the presentation of the findings does not always follow a chronological order. Use of (...) in quotations refers to inaudible comments in the interviews.

School H is presented first, beginning with a presentation of findings regarding how community cohesion is understood. This is followed by the perceived opportunities for CC. The last section for school H presents findings relating to perceptions of the school's GEPs and a relationship with CC. School D follows the same format. There are no criteria for presenting CC before GEPs, or school H before school D, although I have chosen to present pupils' perspectives first. This is because I feel they provide findings that present a context for staff and documentation. The latter sources are subject to influence from policy and politics, whereas pupil perspectives potentially reflect school provision and experiences from the 'recipient' perspectives. Following a summary of the main findings from school H, the findings from school D are presented. Section 4.4 summarises the themes that have emerged from the findings from both schools that requires further discussion in Chapter 5.

## 4.2 Findings: Case Study School H

### 4.2.1 Pupil and staff understanding of community cohesion

In this first section I focus on intercultural understanding and community cohesion and how staff and pupils perceive, value, understand and create meaning with reference to this.

The pre-interview responses (refer to Appendix iii) indicated that for Years 7, 9 and 12, the majority of the pupils thought that community cohesion was 'very important' while for Year 8 they all thought it was 'quite important'. Recurring themes that emerged from each of the year groups was 'fairness', 'understanding other cultures', along with a sense of 'importance' in doing this. So knowing that the pupils thought CC was either very or quite important – I asked them to say more about this. In the Year 7 interviews one of the girls began with this response:

'Cause it's like basically showing you it's really fair, it's only fair to have like everybody equal and like say if you're black or Asian then like it wouldn't be fair if you got treated slightly differently. Unless like you're Muslim and then like you do get treated slightly differently by teachers cause they have to let you out of lessons for prayers and that (girl: interview 7T).

Immediately the idea of '*fairness*' was brought into the discussion. With the Year 8s I noted that this too was evident in discussions as well as bringing in the idea of CC's 'usefulness' at a more personal level:

It's very useful as well because say we went to their country, we want them to treat us how we would treat them and if it was the other way round they would want us to treat them as they would treat us (girl: interview 8T).

This quotation reflects a multitude of related themes: while the pupil is trying to communicate a sense of justice and equality other themes emerge relating to a sense of 'us' and 'them'. This emerges as a significant finding from school H. Briefly; this is an example of a pupil meaning one thing: fairness, yet using language that promotes a binary 'us' and 'them'. Literature presented in the Chapter 2, particularly related to essentialism and postcolonialism,

problematizes this, suggesting it is counter to inclusive intercultural understanding.

An example of a pupil's response to being asked about the importance of CC comes from this Year 8: 'Because like you understand different races and stuff and you learn to get on with other races' (girl: interview 8T). This would appear to show understanding of the 'cohesion' that community cohesion is trying to achieve. The relevance of this to themselves and 'learning' is made by another in the same group; '...and you could learn so much more about their religion and what their life's like' (girl: interview 8T). Here religion is discussed, and 'Othering' is again evident in the use of 'their'. Understanding religious practice is also identified by pupils regarding CC. This notion of learning about cultures developed as members of the group listened and responded to each other:

We learn how the culture develops from just people to their rituals and what they believe in and what they do yearly, it sort of, it gives you an indication of how people in general think because in lots of different places in the world cultures and religions have developed and they're all similar and how it's happened is all similar and you start to sort of think about what goes on in other people's heads (girl: interview 8T).

Again the message is one of the importance of intercultural understanding with reference to similarities between culture and religion. All four of the Year 12s mentioned the importance to them of community cohesion and related it to learning and understanding other cultures, races, and people:

Just to be able to learn about other cultures so that like if you come in to contact with them you wouldn't offend them or say something you shouldn't and just generally to be able to know about other people (boy: interview 12T).

While this pupil is saying something 'fair' the language used implies 'Othering'. His peer suggests 'It's important to make sure we're all kind of equal so there's not really a minority kind of class system between different cultures' (girl: interview 12T). As with the younger years there is a sense of equality and fairness identified here including human rights, but also 'class' and 'minority'.

This perspective is not necessarily shared by all of the Year 12s as the other two said something similar but with a subtle change in language:

I think it's important to know about all the different races and cultures throughout the world so you can understand where everyone's coming from and how different people feel about different things and that we're all kind of the same deep down but we don't look the same or do the same things...

I think it's just sort of human rights principle really; people are different but the same. (Girls: interview 12T).

Referring to *everyone* instead of them, *we* and *same* is in contrast to the narrative of 'Other' and reflects a more inclusive perspective, although there is tension if this is based on the 'sameness' in relation to a dominant white cultural perspective, an issue explored in the discussion. While this perspective was not evident from other pupils, it provides a contrast to the language they used, and indicates that it is possible for these pupils to describe difference in an inclusive way.

I noted the Year 7s in particular were quick to 'ground' their responses by relating to real experiences they had had, and especially mentioning 'friends'. The comments endorsed how important they perceived CC to be. This Year 7 girl contextualised her answer by relating to a friend who was a Muslim, and within this comes reference to 'understanding', reflecting comments from Year 8 and 12:

Community cohesion is, I think it's very important because I had a friend at primary school and he was a Muslim and we got on really well and I understood that he couldn't come to a few lessons because of prayers and everything (girl: interview 7T).

One of her peers suggested that because her friend was from another country he wasn't treated fairly. Again the girl is contextualizing her point, referring to

something real to her rather than the more conceptual perspective evident from the other Year 8 and 12 pupils:

My friend, he's like in (...) now and he came in like in Year 5 and he's from Germany and loads of people were quite mean to him, like some people said 'Oh we're gonna get bombs on Germany.' and like that really upset him so like yeah I think it really should be fair (girl: interview 7T).

Another girl identified issues that emerged from her primary school experience; 'Well in Year 5 a Russian kid came to our school and everyone made fun of him because he had a weird voice and he like, yeah they just made fun of his culture and everything' (girl: interview 7T).

Examples of this nature reflect the issues community cohesion seeks to address. They relate to how pupils perceive, understand and respond to 'difference'; for some pupils the response was to 'Other' the individual. They are describing a perspective that distorts and does not allow them to see the root causes of inequality, but rather to potentially patronise and sympathise with 'difference'. However, in the same interview one of the pupils moved things from a personal perspective to the school's perspective, and something more positive; 'it can even make the school a better place if people are nicer to different people and respect their like culture or whatever' (girl: interview 7T). This brings the discussion back to a notion of 'cohesion'.

Linking community cohesion to race, ethnicity or religion is mentioned in the interviews, but linking this to *dealing* with racism is only mentioned by one pupil; 'So you can understand and take in people's like different cultures and beliefs and so it will stop racism and stuff' (Year 8 boy: interview 8T). While no other pupils made this direct link, I have included it because it's a theme that emerged from discussions with staff, particularly senior management and the head teacher.

School H organises its senior management team (SMT) to reflect the Ofsted inspection framework, with different members of staff holding responsibility for



different elements of the framework, thus indicating the influence of Ofsted in the roles given to individuals. The school's 'vision' is set out in the 'Strategic Intentions' document and states:

...we are educating pupils for the world they will inhabit as adults...At the heart of this are ... Creativity, leadership the ability to empathise.... Respect for each other ... are also central to a well-balanced individual (SI: School H).

This vision presents what could be interpreted as elements of global citizenship and intercultural understanding; identifying empathy and the importance of respect at an individual and global level; which relate to the CC agenda and the role of GEPs as discussed in the literature review. This reflects some of the pupils' perspectives. How staff perspectives compare to the school's vision will help ascertain how CC is embedded and interpreted in the school.

Staff mentioned Ofsted explicitly in the interviews through their definition of CC. AP was interviewed first in school H. When asked to define CC, AP began with a more personal response: 'to me it is about...' then immediately referred to Ofsted: '... I mean the Ofsted thing was, it was about your own community, your local community, your national community and your international community, there's all of those' (AP: interview 1T). AP then followed this with an explanation using a national context to illustrate his point:

You know, it's about how people in [local town] relate and understand people in Bristol or Birmingham and so on because their kind of cultural experience is a totally different one to obviously a multicultural existence for a start ... So that's an area that we would probably say we are weakest on (AP: interview 1T).

AP brought back the definition of CC to the school through the national context but also with reference to Ofsted. In the latter example he compared the school to a city school with a 'multicultural' existence and acknowledges that the school is weakest on this. This is a 'weakness' also identified in the school's Ofsted report (Ofsted: 2010 school H). LoCC had responsibility for CC. This defined

her role in the school; her responsibilities included reporting CC to the head teacher and to Ofsted when they were inspected. She described her role as:

I'm leader for community cohesion and appropriate curriculum...our roles are split, defined by the Ofsted sections. So my Ofsted sections would be effectiveness which promotes community cohesion, and also the effectiveness of partnerships (LoCC: interview 2T).

LoCC appeared to perceive her role as procedural to record what she understood to be CC related activities. When she defined CC, like AP, she began with a personal reference but moved towards a more generic response:

Community cohesion, it's about, for me, we focus quite locally on our community cohesion and internationally. It's about valuing diversity and cultural differences and giving our kids the experiences that they probably wouldn't get through their family mechanism to experience those different things. And that's both with enriching activities outside of the curriculum, and also within the curriculum (LoCC: interview 2T).

Unlike AP, LoCC does not refer to the national picture, but to the local and international context. However, this would appear to reflect Ofsted's judgement that the school's weakness is the national picture. Her definition, like AP's therefore either endorses Ofsted's observations or could be led by them. Her definition continues with reference to evidence she collated for Ofsted: 'So part of my Ofsted box is we did a curriculum review so we did where different subjects map across and do different things that fit in with the kind of strands of the Devon community cohesion things...' (LoCC: interview 2T). LoCC had 'mapped' provision through a curriculum review and used this to define CC, but without being particularly specific about what happens in the curriculum.

LoCC's and AP's definitions, values and understanding of CC were appeared to reflect the Ofsted framework. It is impossible to deduce whether these individuals' personal values differ from those presented, or whether they genuinely reflect Ofsted. One could say that this is down to their roles; both were members of SMT and would therefore have a duty to report on the

school's provision to Ofsted. What appears evident, though, is how literally their understanding reflects the Ofsted inspection framework.

The relationship between staff understanding of CC and Ofsted may also be reflected in how staff perceived Ofsted itself. For example a comment from the head teacher: '... I think the drive for schools to create national community cohesion for an Ofsted criteria was simply that, it was an Ofsted criteria box that had to be ticked' (HT 'T': interview 5T).

This perspective appeared to be mirrored by LoCC when talking about the 'national' dimension:

I think when we were trying to do the national dimension of the community cohesion framework there was lots of benefits for us partnering with somebody in Birmingham but I could see if I was that person what the benefits were, a nice seaside day out, lovely, but actually how does that fit within the curriculum and how can you justify the resources to put to it? We could 'cause it ticked a box for Ofsted and it obviously was enriching for our pupils and all that kind of stuff as well (LoCC: interview 2T).

Here Ofsted is used as the justification for resourcing a national CC 'partnership' and that in creating the partnership it served to 'tick a box'. The language used is vague and does not refer to a specific aspect of how CC was enriching for the pupils. When referring to CC within the Ofsted framework LoCC said:

I don't think any school would have welcomed the community cohesion framework that was imposed in the last kind of reshuffle of the Ofsted guidance because it gave schools something else to do, something else to focus on (LoCC: interview 2T).

This presents an attitude from key members of staff that conflict with the values and passion displayed by others such as AP or HoG. A tokenistic approach would appear to be evident, which may in turn reflect the commitment and quality of the delivery of certain activities (see section 4.2.2.2). It may also explain the lack of connections made between the activities and the *process* of CC and how cohesion can be achieved. Furthermore, it could provide insights

as to why the language used by some pupils reflected 'Othering' of different culture.

When asked to define CC the head teacher began his answer with a positive perspective on CC, referring to the school's character and catchment and relating it to a whole - school view or 'values':

The role of it [CC] for a school like this is still very important, we're a very parochial kind of school really, pupil body is made up 98% white British. Our pupils like it here a lot, they might leave at the age of 18 for a few years and then come back, but most stay around these parts. Their view of the world, let alone their view of the national picture, is very, very restricted. So despite community cohesion appearing in Ofsted criteria and then disappearing, we've always had a view that we want our pupils to get this view of the world (HT 'T': interview 5T).

There would seem to be a tension here with the head teacher acknowledging the importance of CC, despite what he said about it being a 'box to tick' for Ofsted. He implies that due to the white mono-cultural catchment and 'parochialism' there is a need for CC that perhaps supersedes the school's *duty* to CC. The use of the word 'we' implies that the view is shared among staff and is part of the school values or ethos, although this did not emerge from other staff interviews. It is also unclear what 'this view of the world' actually is. However, he goes on to describe 'links with the outside world' with Austria, Spain, France, Taiwan, China and Russia, 'in an attempt to give our pupils a view of their cultures basically (HT 'T': interview 5T). While the intended message may be one of cohesion, his language would appear to reflect the 'Othering' that the pupils displayed – 'to give *our* pupils a view of *their* cultures' and the 'outside' world. This perspective is counter to comments made in the school's self-evaluation form (SEF: school H). This is a document the school completes prior to Ofsted inspections and one section of the form states: 'The College is an outwardly facing school' (SEF).

When asked why he thought national links were hard to create the head teacher said:

I don't know, I don't know what the barriers are there. I actually think there's no urgency from this community to make those links and maybe there's no urgency from a school in Leicester to make those links, I mean there are other priorities aren't there? (HT 'T': interview 5T).

This last statement provides an insight into the priority the head teacher gave these partnerships. It may (understandably) contextualise the place of CC within the whole-school priorities where other pressures are seen as more urgent, or it could reflect a deeper lack of engagement with the aims of CC. It seems to contradict both earlier statements regarding the need and importance of CC that were made at the beginning of the interview and what the school claim in their Self Evaluation Form (SEF) which states:

Although the College recognises it is located within a largely mono-cultural society, pupils are frequently given opportunities to learn and experience other societies and cultures through... projects from other national schools... (SEF, 2010).

Racism is not an issue that is explicitly mentioned in the interview questions, but is referred to by several members of staff indicating they make a connection between CC and 'race' and issues of intolerance and difference. AP describes how few incidents of racism occur in the school, but goes on to say:

My perception would be there's more racism amongst the parents than there is amongst the youngsters...I mean I've had one or two instances I've dealt with in the last 18 months or so where there was a racist issue and it was the parents who took the convincing. The parents thought we were making a lot of fuss about nothing and maybe some of the racism was actually in the parents rather than the children. And I would like to think there's something about this school also that had contributed to that (AP: interview 1A).

AP may well be correct that the school had instilled values in its pupils to help prevent racist incidents in the school occurring. While interviewing the head teacher after he had described the white mono-cultural nature of the school

catchment, I asked him if he thought this meant there was a greater or lesser need for CC and its goals. He responded:

Personally I do, I think there's a huge need, but convincing the local community of pupils, let alone the local community of adults that there's a need is another thing. I have to say that we have few racist incidents here, and we're legally obliged to track them so I've got clear evidence of however many, but that's because the issue never really arises (HT 'T': interview 5T).

This suggests that while he thought CC was important, he saw the local community or pupils and parents as a barrier. He also made the link between CC and racism implying that as there are so few incidents of racism there is a lesser 'need' for CC. This is a significant finding in relation to the perceived role of schools in ethnically white mono-cultural communities. It is unclear whether the head teacher is stating that racism is an indicator for the need for CC for himself, but he is making the connection in relation to the school. He goes on to contextualise this statement by referring to the impact of having guests from other countries to the school:

We've had 40 nationalist Chinese, we've had 40 from Communist China and I thought that might have provoked some kind of political debate, it didn't really. I suppose saying that there's, we've not had an Afro-Caribbean exchange, whether that, you know, the physical difference might be more apparent there, it might prompt some racial prejudice of some kind, some incident (HT 'T': interview 5T).

The head teacher moves from a potential political debate regarding the visit of Chinese pupils before indicating Afro-Caribbean visitors would have the potential to prompt racial prejudice, and continues to say:

I mean we have the odd one or two Asian pupils, eastern European pupils, I think we have two black Afro-Caribbean, none of them have suffered any incident of abuse here, and I can say that quite categorically, which is an indication that there is some kind of tolerance, but whether it's because it's so exceptional that it's accepted as being exceptional, therefore they're just one of us but slightly different (HT 'T': interview 5T).

These statements make the connection between racism and tolerance. Implicit in this head teacher's views is a hierarchy of difference based on depth of skin colour. In terms of the language used there is evidence of 'Othering' reflecting the pupils' use of language. There is an implication that pupils with different skin colour require 'tolerating', referring to Afro-Caribbean as 'slightly *different*'. This is also evident in his following statement where he illustrates his point with reference to 'gang' issues and cultural diversity:

I mean we have no gangs, I mean I do know what the national picture's like, you know, Muslims and Hindus, unless you know the background, the history, they would think 'they're from the same part of the world, they probably get on,' but they don't. So we have none of those issues here (HT 'T': interview 5T).

It seems that the head teacher is making this point to suggest there is either a lesser need for CC because of the lack of gang issues, or that that is how it would be perceived by the staff that need 'convincing'. If he himself thinks there is a need for CC at school H then these examples he uses may suggest otherwise.

RT is a member of staff who had previously taught at the school, retired and now works in a more external, multi-faceted role. His distance from the immediate school pressures appears to provide him with a different perspective to teachers interviewed in the school. In my initial contact with him to secure an interview he was reluctant and said he felt uneasy discussing policies he did not have a working understanding of. However in defining CC he presented some issues that reflected previous statements:

So you know it's, you can meet [CC] these things but it is, I know where some of the kids would come from on internationalism and it's probably found in lots of places. I talk about xenophobia, but you will get lots of people saying 'well if you come to this country you want to fit in to our laws and so on because if we go to their countries we've got to fit in to theirs.' and I think that's where a lot of our problems come from, that they see that they're not necessarily doing that, and that's your community cohesion that's not working' (RT: interview 3T).

RT implied here that CC is not working, and presented a perspective he believed reflected the pupils' perspective. His language reflects an attitude of 'Othering'. He also mentioned 'xenophobia' and meeting CC, implying that while a school can be seen to meet its CC duty, for him at a deeper level it is 'not working'.

In summary the majority of pupils believed community cohesion and intercultural understanding was important. The pupils related this to a sense of justice and 'fairness' and the younger ones in particular were also quick to ground their understanding in relevant experiences and friendships in a school context. However, throughout the interviews 'Othering' emerges from both the *language* used by the pupils and from the experiences they describe. This is significant and relates to how people understand and perceive 'difference'. While the pupils stated that CC was important to them, the staff responses were not so clear-cut. The school's vision statement in its Strategic Intentions document, suggested that the school valued a global citizenship perspective, promoted respect and nurtured skills such as empathy. The head teacher stated that while on the one hand there was a greater 'need' for CC in an area of predominantly white British ethnicity, he also stated that there was less need as pupils returned to the area and there was no racism and no gang culture. The link to racism was made by two other members of staff, and it is suggested by the head teacher that the lack of racism was an indicator that CC was either working or was less important. The latter perspective was endorsed by the suggestion that there was no 'urgency' from the local community to develop CC, yet parents and the local community were considered 'barriers' to intercultural learning. Senior staff referred to Ofsted to define CC, and that it was another box to tick. The head teacher and the member of staff held this perception, which could be deemed to be an example of tokenism, responsible for CC. Interestingly, the school's documentation (SEF) presented a more positive picture regarding the school's commitment to CC.



#### **4.2.2 Perceived opportunities for community cohesion**

The school's SEF stated that it provided a range of opportunities to learn promote community cohesion through 'partnerships':

Well-developed partnerships support the promotion of community cohesion for example through whole school assemblies... international exchanges ...and activities within the curriculum. (SEF, 2010)

The SEF stated how values were supported through assemblies and the curriculum (SMS refers to Social and Moral Studies and includes Religious Education):

Values are sustained through the curriculum especially in SMS and Citizenship and reinforced by an assembly programmed which reinforces the Citizenship curriculum twice each week with College speakers and outside visitors (SEF, 2010).

School H's Strategic Intentions Document (SI) also mentioned the use of assemblies and citizenship in its targets for citizenship and PSHE:

- Provide opportunities for learning about what it means to be a citizen, active citizenship through fundraising;
- Improving involvement of pupils in Year and College Councils and decision making;
- Pupils more aware of health issues and environmental concerns
- Time to reflect on wide range of Citizenship topics in detailed assembly programme. (SI)

The first observation is that the school presented citizenship with PSHE within the same targets, rather than citizenship having its own discrete status. The use of fundraising as a vehicle for active citizenship is also presented. As outlined in the literature review, citizenship's place in the curriculum is contentious, with schools interpreting its importance and provision in different ways. The head teacher opted to deliver citizenship through assemblies and half termly 'special [themed] days'. This is an alternative to delivering it as a part of the weekly taught course at KS3 and perhaps reflects the head teacher's values and/or national initiative following the Ajegbo report for celebrating diversity through 'special days' as presented in the literature review.

The pupils highlighted three main sources of learning about CC: lessons, assemblies and trips. The examples given particularly focussed on SMS (Social and Moral Studies), RS (Religious Studies, taught through SMS) and geography. There was mention of citizenship but relative to the other subjects it had less recognition. A possible explanation is the infrequency of lessons as these Year 8s explained:

Girl: No it's like; we have one [citizenship lesson] every term.

Girl: Or once a month or something.

(Pupils: interview 8T)

This referred to the citizenship special 'days' where the timetable was collapsed and particular topics were delivered.

In the pre-interview questions the pupils were asked how much they learnt about cultural diversity. For the years 7, 8 and 9 they all replied either 'a lot' or 'quite a lot', and this was followed up in the interviews. The pupils were asked where they learnt this:

Girl: Muslims in spiritual...

Girl: Well we learn about people in spiritual and moral studies, SMS, and we learn about Muslims, Hinduism, Sikhism and all stuff like that, and Buddhism.

(Pupils: interview 7T)

Girl: SMS and sometimes geography.

Boy: Now and again we have it in citizenship.

Girl: Oh yeah we do a little bit in history sometimes.

(Pupils: interview 8T)

Here the Year 7 pupils identified SMS, and the Year 8s geography, history and citizenship. For the Year 7s their response to 'culture' was to immediately highlight areas of learning about other *religions*. Only the Year 8s mentioned citizenship, while one Year 9 mentioned: 'In like years 7 and 8 we had citizenship where we learned about racism and different cultures and how to understand them' (boy: interview 8T). This Year 9 alludes to racism, difference and understanding 'them'.

In addition to delivery through subject areas the KS3 pupils mentioned assemblies and visitors, and delivery through the 'special days'. Assemblies appeared key to learning about culture, religion and related issues... For example: 'we do talk about it a lot in assembly but we don't actually have many different races here, we're mostly white and Christian or atheist' (girl: interview 8T). Here the girl links the learning about other cultures to 'race' and back to the white monoculture character of the school. There was also a discussion about assemblies and visitors:

Girl: We have vicars come in don't we?

Girl: Yeah we have a lot of reverends and we have charity ones about poor countries and we have numerous ones about the bible.

Boy: But it doesn't really expand from that, it's basically just Christian.

Girl: There was one about Brazil.

Girl: Yeah but that's not [local town], that's what I mean by like charities and stuff, but we don't really have any actual... We have a lot about the word community, we have one of those every term or so.  
(Pupils: interview 8T).

In this discussion the pupils identified a number of themes delivered through assemblies, ranging from religion to poverty and community.

The pupils appeared to be making a link between culture and race, and then, as in these examples above, with poverty, which is potentially problematic. It reflects the school documentation connecting active citizenship to fundraising, and 'values' being delivered through the assembly programme. This is related

to the finding that one theme that was delivered through the special days was 'fair trade'. Year 8s mentioned their 'fair-trade' day:

Girl: We did fair trade in citizenship...We went through like how they get their money and how much they work and that they don't actually get paid and we saw how much the supermarkets got paid compared to the people who make the cocoa beans.

Girl: We did like how they live and what they do too, for a living, cause like in England we do lots of companies and stuff and the same with America, but like I can't remember the country but they do like a lot of farming and stuff, they did rice farming and cocoa beans  
(Pupils: interview 8T).

How do the pupils reflect on the assemblies, special days and trips and what learning do they think takes place here? These Year 8 boys provided an insight:

Boy: We saw like their standards of living, like we live in houses, they live in like huts and things and they're less well off than us and we learnt about that.

Boy: We learn to like help them, we have like fund raising days for them and so that we think like sometimes when we don't get stuff we don't (...) but they're like worse off than us and they're like, the simple things matter to them...

(Pupils: interview 8T)

The Year 8 pupils suggested the difference lies in poverty and what they learn is charity. This is reflected in a comment about charity and taking action from a Year 7 girl:

This school, we had, we can go to a place in the sixth form area and there's a teacher down there... and we can ask him and he can help us [with] charity and help us to help other countries (interview 7T).

One of the Year 8s takes this point further and expressed her understanding of how there is an imbalance through trade:

And I think cause, that they're not exactly, they do work and everything, it's just we're ripping them off and we need to like think about it because they're people the same as us and we wouldn't want to be in their position so we should be fair to everyone (girl: interview 8T).

This comment presents an understanding about the trade issues related to global poverty. While the phrases 'we/them' are used and could be interpreted as 'Othering' there is also a sense of similarity: 'they're...the same as us'. This is an example of where the language may imply one meaning yet the sentiment suggests another. This Year 9 uses similar language yet there appears a stronger sense of 'Othering':

You could see their life through their eyes, like how they think about some things what we might think differently about. Or the things that we take for granted that they like, like things that are everyday things to us that they don't have (Year 9 girl: interview 9T).

Whilst this could be seen as a method of delivering a values-based education, there is also the danger that it could reinforce the message that intercultural understanding is about poverty issues, which would then have implications for educating about cultural diversity.

Another element of provision, and highlighted in the SEF, were school trips and in particular those delivered through SMS: visiting local places of worship. Each pupil would have experienced a trip to their nearest city through their SMS lessons in Year 7. Only the Year 7s talked about it in any detail, there was a brief mention from Year 8s whilst one Year 9 gave it a brief mention. However the understanding evident from their discussion about the visits warrants its inclusion here. The Year 7s begin by describing a visit to a local Mosque:

And we did an SMS trip to [local city] places with the Mosque, the Cathedral, the Russian Orthodox Church and the, yeah. And we learnt how different religions get treated and we did, in the Mosque we saw them, how they pray and the routine and he was explaining it to us and we saw in the middle that half way through the... There's praying music and then

he had to stop speaking to us to pray and it actually showed us how they're different to us but the same in other ways (girl: interview 7T).

The Year 7 girl recalled the detail of the experience and mentioned difference and similarities as an outcome of this visit. This is reinforced by a response from her peer:

Going back to what [she] said about having to stop for prayer, like some people weren't that nice cause they started laughing cause it was like different and I think that they need to know that I wasn't proud of being round them (girl: interview 7T).

In both responses there was a more cohesive and inclusive perspective than presented before. There is a real sense of what the pupil considered unacceptable behaviour and recognising it was 'difference' that caused her peers to laugh. The Year 7s appeared to gain an insight not only into the practices of different religions but also displayed an understanding of equity and similarity.

The older pupils in Year 12 would appear to tell a different story. A Year 12 girl said: 'in geography we do like globalisation and (...) about different, how people like live differently in different countries and how different they are' (girl: interview 12T). The Year 12 mentioned 'difference' four times in this quote. What stands out, however, is the last mention of *how* different people in other countries are.

Geography was mentioned by another Year 12 girl: 'Well yeah we haven't really done much, the most we've done about it is in geography so like other people who don't do geography don't really get a sense of it any more' (girl: interview 12T). This statement is important as it suggests that unless a post-16 pupil was

studying geography they would not learn much about cultural diversity from other areas of the curriculum.

It is evident from this that delivery of CC through subject areas was lost once RE (SMS) and subjects like geography were dropped when the pupils chose their A levels, a point made by the other two Year 12s, one of whom mentioned the assemblies:

Since GCSE we've never done anything, like we used to have assemblies on it. Like every now and again we'd have one, like we used to have Europe week as well where we used to do (...) as well (boy: interview 12T)

The implication from the Year 12 boy is that other means of delivery such as assemblies, which were part of the KS3 experience, did not occur in their post-16 education either. The one area that was mentioned was through 'enrichment' as explained by one Year 12 boy:

Throughout Year 12 once a week on a Wednesday for the last two lessons you got a choice of what you wanted to do and you had to go either off site or on site to do a certain [activity] .... And there was just loads of different things for what people wanted or needed to do to like widen their aspects of just what's out there (boy: interview 12T).

Of the four Year 12s interviewed, two had done some voluntary work in the community through this programme – but this depended on personal choice. Otherwise unless pupils had chosen geography as an A level, their exposure to community related activities or learning about cultural diversity was very limited.

In the interviews I asked the pupils about what they had learned, both explicitly as a question and also following up activities mentioned by the pupils. The Year 7s began by telling me what they had covered in geography:

Boy: I think we learnt about black people and people with different coloured skin in geography, that kind of thing, yeah.

Boy: We were looking at different countries and I think we were looking at like what populations have like coloured skin and, yeah, something like that, we were doing an investigation or something.

(Year 7 pupils: interview 7T)

Skin colour here appeared to have made an impression on this pupil. However he cannot remember what he did, or how he did it which is a finding in itself indicating a possible lack of learning from this particular educational experience.

What do these comments say about what the pupils are learning with regard to cultural diversity? Again the message appears to be about poverty issues and fundraising. It would appear that the assemblies and special days deal with issues related to poverty and foster a sense of charity and action among these pupils. This *does*, however, reflect the school's aims of 'active citizenship and the judgement made in the SEF regarding the effectiveness of the pupils' spiritual, moral, social and cultural development, which said: 'Pupils are responsible and join in readily with charity raising and events with an ethical purpose such as Fairtrade and sustainability (SEF).

Not all of the pupils see the relevance of intercultural understanding:

... we don't have that many Asian people in this school or whatever and in our music lessons like, well all the lessons we don't have things like in music we don't have instruments from around the world, we just have ones that we're used to like English ones so we don't really experience what other people in the world use cause it's just like stuff that we use every day that we have so we don't really know what other people live like and stuff (girl: interview 9T).

This is a perspective shared by one of her peers: 'cause we don't have many Asian or black people we don't need to do it because they're not here, there's no point really doing it' (girl: interview 9T). It is important to point out no-one else so explicitly stated this view. Indeed, it would appear that even among these Year 9s there was disagreement about this perspective as presented below. In addition, the observation that there was little cultural diversity in the school is correct. However, these views resonate with comments the head



teacher made about a lack of need or 'urgency'. Some pupils felt the school needed to do more as these Year 9s state:

I don't think the school are doing enough to...well they show us like programmes and stuff but I think they need to do a bit more and like get people in so they can fully understand' (boy: interview 9T).

But like the black people and stuff, they're just treated normal, it's not like they actually, we need to be taught anything to make us feel differently about them 'cause there's nothing really different going on between us and them (girl: interview 9T).

Here the Year 9 defends the comment about not needing to learn about other cultures or 'black people' because there are no inherent issues. Yet 'us' and 'them' are clearly and explicitly stated.

The Ofsted report for school H graded the school as 'good' for their promotion of CC and states:

- The college has highly effective links with the local community and a number of collaborations with schools abroad. These are being enhanced by the Connecting Classrooms project, which investigates complex global issues.
- Whole-college events such as the recent Diversity Week provide opportunities for pupils to reflect on social issues. The college is also developing its established links with schools in contrasting settings in Britain. (Excerpt from Ofsted report 2010)

**Figure 19: Ofsted community cohesion observation (2010)**

The report makes a clear link between the school's GEP activities and CC, and acknowledges the school's Diversity Week and national partnerships. The pupils do not mention the Diversity Week, but it is identified in the school's SEF in relation to the national context:

Their understanding of the national community and beyond is less clear to them and the College is making considerable efforts to expand this

understanding further. (Bristol project, Comenius project, exchanges, Diversity week).

The SEF also mentioned the local context:

Pupils have an awareness of their place and responsibility in the College community and increasingly in the local community (peer mentoring, reading, council, student leadership, survey said they think they have a voice, pupil voice, strong charity ethos, fair trade committee). (SEF, 2010)

LoCC (senior management and responsible for CC) told me that prior in preparation for Ofsted she reviewed the curriculum for evidence of CC being delivered in subject areas:

So part of my Ofsted box is we did a curriculum review so we did where different subjects map across and do different things that fit in with the kind of strands of the Devon community cohesion ... it gives you an idea of how we kind of map the SMS subjects across the other... 'cause they do lots in history, they do lots in English, and it's just being able to pick out those things (LoCC: interview 2T).

LoCC provided a number of examples of where she thought CC was happening in the curriculum, using terms like 'they do lots in...' Almost the same phrase and response comes from AP:

I think we do a fantastic amount in that we use our, you know, almost all subjects use the local community in all sorts of ways. We have links with them... We've got a lot of interchange of pupils going out to these places.

You know, we've got, the geographers go and do their field trips, we go to Exeter, we go and see people there, we have the local church people in ... Languages, they have people from, what's the airline out of Exeter? Flybe, people from Flybe have come in and they've done like a languages speed dating thing... English, once again, local theatre, we've had poets and people in, you know, almost every subject. Maths, we do a lot in maths, we've got links, we've got pupils, our sort of gifted and talented pupils, they go on web cams with people from Cambridge University. We've got projects going on with people coming and doing maths projects with the youngsters. Every subject area we've got lots and lots'. (AP: interview 1T)

AP presented a list of activities reflecting Ofsted's observations regarding the range of provision. I wanted to explore LoCC's examples further as saying 'they do lots in...' needed some clarification. LoCC's response was to use English as an example, and the study of 'War and Peace', war poetry and Martin Luther-King:

Well there's a couple of good ones. So let's take, they do a nice one in English about, so say for instance something like war and peace, which is one of our RE subjects, they do it within Year 8 in English, they do war poetry and they focus on the boy in the striped pyjamas so that's kind of an activity they do. They do a nice one on Martin Luther King's speech in English which we, there is it, so prejudice, so looking at... So that's a big thing about diversity and differences so it's not just delivered as a distinct "You go to SMS to learn about moral issues or you do citizenship or you do community studies." or something, so it's embedded within KS3 English and they focus on Martin Luther King's speech so every child in the school is getting that and we know that every child in the school is getting most of what we're doing in here. And so that's kind of how it's embedded (LoCC: interview 2T).

LoCC's justification for using these topics as examples from English of CC was through connecting them to 'prejudice', and by saying 'so that's a big thing about diversity and difference'. LoCC went on to state that as this was embedded within KS3 English, then every pupil would be 'getting [receiving] what we're doing' (LoCC: interview 2T). This is evidence of teaching about cultural diversity being embedded through the curriculum. However there is little reference to the scope or effectiveness of this approach or how it might contribute to intercultural understanding. This sense of 'if it's there for everyone every pupil would be getting what we are doing' was also mentioned by AP in the global context:

Again the global dimension is, you know, I think the world is (...) feeling smaller, I mean I know in English they do a lot of stuff on the black poets and people like that and obviously talk about their experiences. And in history they do a lot of stuff as well which relates to things that have happened in the past. And as long as it's there and it's coming through it must be making a difference, I think so, because it's not just isolated (...) you'll look around, it's happening, it's drip feeding in lots of places, in some it's very focused and very particular, others it's more of a drip feed (AP: interview 1T)

AP suggested that 'as long as it's there...it must be making a difference' and that it's 'drip feeding'. However, it is interesting to note that these examples were not given by the pupils. This dissonance between what the teachers say they do and what the pupils think they receive, could be significant. LoCC did mention the citizenship provision:

Along with that they get, we do citizenship, we do a collapsed timetable for citizenship here and we have a citizenship programme which I've probably got somewhere here, so every year group does a different thing on a different timetable collapse so we collapse the timetable for the whole day (LoCC: interview 2T).

LoCC did not describe any of the topics covered by citizenship, just the process of collapsing the timetable. This reflects a managerial response rather than a pedagogical one. This model of delivery for citizenship came from the head teacher. He described it thus:

I mean schools call them different things don't they? Impact days, we call it citizenship. Very successful, each year group had a whole day that's collapsed... so you know, once a year they have that, its supplemented by every six weeks a partial timetable collapse which feeds into the main theme day of the year (HT 'T': interview 5T)

The head teacher made the claim that this was a 'very successful' model for delivery. Indeed the pupils appeared very aware of these days and the topics delivered. However, in comparison to the delivery of other subjects, through weekly lessons, this offers significantly less provision. The tension between offering a balanced curriculum and delivering results was described by AP:

I think all schools are probably driven by the need to be successful and the measurable success is the exams...no school wants to be seen and say 'We've got a really nice curriculum, we do all these nice things, but actually we're 20th in the league table in the county,' heads don't really want that (AP: interview 1T).

In describing the pressure to 'achieve' HoG said something similar:

we're in a busy secondary school which is very results focused, and as a consequence staff are, rightly feel under pressure to make sure that the kids, we get the best out of the kids, and that does lead to some of the other things which are great and brilliant, but they might fall to the way side (HoG: interview 4T).

However, this approach may have limited the opportunities to deliver education related to citizenship, CC and GEPs as presented in the literature review. It may account for the relative lack of reference to citizenship from the pupils in their interviews. It is possible that the evidence of 'Othering' in the pupils' language, counters this claim and this model is potentially reinforcing the tokenism paid to teaching about cultural diversity and promoting cohesion in the school. These are all contentious issues which will be discussed further.

HoG (head of geography and the 'education for sustainability Advanced Skills Teacher') mentioned the fair trade fortnight and the eating of lots of bananas. The fair trade 'status' and the use of fair trade as an example of the delivery of CC in the school suggests a connection both pupils and staff make between CC and poverty issues, and economic understanding. However there is little justification of this from staff, and while the issues of teaching about trade are not contested here, the link with this and CC is an issue worthy of further exploration.

HoG provided an example of how bringing schools together can foster a sense of community cohesion:

And I think actually last year having the, all of the schools up here to celebrate the work that they'd done on climate change was fantastic, it was really, really good. But again these are all kind of things that are working with the learning community so that still counts as community cohesion presumably doesn't it? (HoG: interview 4T)

This example appears to support the staff view that doing all of these different activities must be making a difference and must be contributing to cohesion.

While interviewing the HoG I explored how CC was being promoted through geography, and reflecting pupil interviews, they felt it was a subject where they learnt about cultural diversity, people and places. HoG said:

Thinking of more specific curriculum stuff, obviously I can't talk for everyone, every curriculum area in the school but we do, in geography I know a lot of our home learning tasks, independent learning tasks, are about getting kids to take action at home to reduce their carbon footprints or to reduce their electricity or their water consumption. I suppose, is that community cohesion? (HoG: interview 4T)

The last two comments from HoG ended with the question seeking to clarify community cohesion. This implies that he was unsure of either the meaning of the term or what constituted CC in the geography curriculum. He did not mention any of the examples the pupils used.

When pressed in the interview to describe *how* CC was delivered, particularly as the catchment's predominant ethnicity was ethnically white British, and whether that in itself presented different challenges, LoCC responded:

I don't know we do lots within the curriculum; I don't think we overtly go out there and say 'we are tackling this.' We have diversity week every Year where we have different guest speakers come in and talk to different year groups and that is about sexuality, about ethnicity, about cultural backgrounds. So we choose different people, we choose, we had, Michael Caine came down from the restaurant in Exeter, obviously he's got a disability himself but how he's conquered that, that kind of thing. So we have that once a year in February where we kind of celebrate diversity (LoCC: interview 2T)

None of the pupils mentioned a 'diversity week' explicitly and AP provided a possible reason:

Yeah we had a diversity week, we had it last year, we haven't had it this year, we had diversity week, we had it about two weeks before Ofsted, well we had it at the beginning of the Easter term last year and we sort of ticked a box I think when Ofsted came and we'd had diversity week. There

still are some posters up around, I still think there's a poster up, we passed it on the way, from that diversity week. And we had inputs on race, homosexuality, or sexuality I should say rather than... So we did have, you know, we had inputs from various people in assemblies and we had a focus that week (AP: interview 1T).

It is clear here that an opportunity to learn about diversity, culture, sexuality and identity was provided by the school in anticipation of an Ofsted inspection, indeed a 'box was ticked' by providing a diversity week. A point was made that the posters that were still up and AP implied that the week was not repeated the following year as there was no inspection:

So is the implication that it's not happened this year because there hadn't been the need or had it just been lost in the other pressures of...? (Me)

Yeah (AP)

AP reflects on what he had said and qualifies his comments:

This is what I said, you know, it was done last year, it provided a focus, I think, you know, to say that was just ticking boxes is probably being unfair because obviously we, what it did was highlight it and put it out there up front so that everybody was aware of things. But we do try and promote, I think all schools would say they do, we do try and promote equality, we try and do that through what we offer through the curriculum, we try and do that through the way that we deal with youngsters and the way we deal with incidents of bullying and so on, racism that we get on occasions, we deal with that (AP: interview 1T).

One could argue that the role of Ofsted is positive: ensuring education relating to cultural diversity took place in a given week. Alternatively it could be that this is further evidence that the school had a tokenistic approach to delivering this form of education, particularly given that there was no repeat of the activities following the inspection.

The pupils mentioned several times the use of assemblies to impart messages and themes, either supporting the citizenship special days, or on their own, and

these were evident in the SEF, yet the staff barely mentioned them although AP did acknowledge that they played a part:

I think it's partly that, yeah, and partly because, you know, we do, the fact that we do push the fair trade bit. Not every member of staff is in to fair trade but we do have our focus, we do remind staff, we do have our assemblies on it, you know, it's there, we do the teaching, it comes out... (AP: interview 1T)

Given how significant assemblies appeared to be for pupils, it is worth considering why staff did not mention them as a means for delivering CC. AP's response above also raises the issue of a lack of shared values among the staff. There are possibly two issues here; first the importance of key members of staff in promoting certain issues within a school and the tension this brings when not all staff share the same values, and second, the possible dangers of issues being 'pushed' by staff rather than allowing pupils to explore and discover for themselves what the issues might be.

The importance of passion and interest in ensuring initiatives are delivered in the school was identified by HoG. He said:

...but unless it's driven forward by members of staff like myself or AP who you met, then it just doesn't happen. And there's, you know, there are not enough people who do it, I don't think, and it's not because they don't think it's important probably, it's because they don't have time. ...But I think if there are enough people who are up for it to do it, to drive it, then time becomes less of an issue (HoG: interview 4T).

HoG added: 'but if you haven't got the passion to do it and if you don't see it as important, you won't do it...' (Interview 4T) He highlights the issue of time as a limiting factor, and the importance of collaboration and capacity in roles to enable initiatives to develop. Without this initiatives can be unsustainable:

Of course you get a teacher leaving, these things stop. So the head of RE, SMS, whatever you want to call it, left, and that link is now broken with the Bristol school (RT: interview 3T).



As described above, the member of staff with responsibility for CC had a non-teaching role and her responsibilities were defined by the Ofsted criteria. This was a deliberate strategy by the head teacher to build time and therefore capacity into the role. He explained that; 'one of the advantages of using support staff, non-teaching staff is that they don't teach', and: 'So already our work experience network has developed ...as a result of the non-teaching member of staff having more time I think to actually go and do it' (HT 'T': interview 5T). However, it would seem that without shared and clear values the ability to fulfil these roles successfully is limited.

In summary, the school documentation implies there a range of provision for community cohesion through the curriculum, school visits, exchanges and through assemblies. This appears to be supported by a favourable Ofsted grading and feedback. However there appears to be a disconnect between pupil and staff perspectives and documentation. As with how individuals perceive CC and intercultural understanding, the examples provided of CC related provision reflect how both pupils and staff understand intercultural learning, and the extent to which they value this. Pupils cite varied curriculum experiences, but refer to citizenship the least. The head teacher has chosen not to operate this as a discrete subject but within PSHE, potentially devaluing it. This appears to reflect a lack of perceived need for the school for CC due to its lack of local ethnic diversity and other school priorities. This is supported by evidence that some CC related provision (such as 'diversity week') was only presented during the year of the inspection, suggesting a tokenistic response by the school and its leaders. This may also be reflected in some pupils' view that due to a lack of ethnic diversity within the school and town there is a lack of need for teaching intercultural understanding.

Staff listed curriculum provision with little reference to *how* the examples may contribute to greater intercultural understanding. Where topics presented as examples of intercultural learning were presented, they were often associated with poverty issues and fair trade. This will also be explored in Chapter 5 in relation to how difference and intercultural understanding is understood.

#### **4.2.3 Pupil and staff perceptions of GEPs and its relationship with CC**

In describing the process of choosing school H as one of the case study schools in Chapter 3, I have explained how it was presented to me as a school with a number of active global educational partnerships. The school had been awarded the International Schools Award (ISA) in recognition of its international work, but on further investigation it appeared the school did not have any active GEPs outside of Europe, and its international work was mainly through language exchanges in Europe or curriculum/project based activities. The school documentation identified the school's international activities as:

- ... through international exchanges and visits [and];
- The recently gained international award [ISA], the strong partnership with many European schools in a British Council Comenius project and a strong programme of Exchange visits with France and Spain, alongside a partnership with a school in Bristol and West Bank (Hebron) looking at conflict are expected to improve this understanding.

(SEF)

Ofsted, too, cited a curriculum project in relation to how the school promoted CC:

- These are being enhanced by the Connecting Classrooms project, which investigates complex global issues.  
(Ofsted, 2010)

The interviews with pupils and staff are in the context of this and focused on the understanding as a result of international activities that existed, and the potential should a GEP outside of Europe be established.

In describing what benefits a GEP could bring, this Year 7 participant discussed opportunities particularly in relation to languages:

I think the good things about it, you get to see like other cultures, speaking and you can like just generally get like stuck in a bit yourself like ordering stuff and telling (...) stuff and you get more of an understanding of what

they're saying if you have those sort of lessons and what they do (girl: interview 7T).

Likewise a Year 9 girl commented: 'You could learn about the way they live and the language that they speak' (interview 9T). The Year 9s continued on this theme:

Girl: 'Cause it would just give us a chance to like meet more people and learn about them.

Boy: It would give you a chance to experience more things and new people and different stuff.

Girl: We could compare their lives with our lives, like how different it is or if it's just nearly the same.

Girl: You could see their life through their eyes, like how they think about some things what we might think differently about. Or the things that we take for granted that they like, like things that are everyday things to us that they don't have.

(Pupils: interview 9T)

These Year 9s offer a perspective similar to that relating to the perceived benefits of CC; they can see there are benefits through greater intercultural understanding (despite further evidence of Othering):

I have a good thing and a bad thing, a good thing is it's a good thing to do, go to an exchange 'cause you can actually interact with the people there and you can speak to them about them like wondering what you're saying and it's better to know that you've got foreign people being able to understand you. But the bad thing is it's they [the school] don't, they have good globalisations but they just keep within Europe, they don't go to places like India and Japan and Australia (girl: interview 9T).

While clearly agreeing with her peer, this girl also brought in the notion of 'global' partners:

Q: Ok do you all agree to that or just...?

All: Yeah!

Girl: It would be well cool to go to like Japan.

Boy: And it would be good, if you're going to go to India you'd discover all the poverty and that and how other people are living and how we are grateful to live the life that we live.

(Pupils: interview 9T)

This resonates with the comments made regarding the assemblies and learning about Brazil and poverty, and suggests the pupils focussed on 'global' and 'development' through an essentialist and modernist lens. Sometime before the interviews Japan had experienced a huge earthquake and tsunami and this was clearly on their minds:

Girl: And it would be good to go to Japan as well because you would like hopefully learn some martial arts that they do there and a bit of their language and what they eat and... But it's really hard for them to go to Japan with all the things that have happened [re: earthquake and tsunami], but maybe sometimes (...) it would be nice to be able to go.

Girl: I wouldn't actually mind going to Japan and like helping them out, they do quite a lot and they just get like taken for granted, cause like they make all these amazing things when like it's like, we've just like kind of like stopped talking about it and we're starting to think (...) stopped and are they helping them? (...).

(Pupils: interview 9T)

Clearly while one pupil identified benefits such as learning Japanese and more about Japanese culture, there was again a sense of charity in terms of 'helping them' and 'doing to' rather than 'doing with', which could reflect a paternalistic rather than partnership approach. This reflects the school's aims to deliver citizenship messages through fundraising as presented in the Strategic Intentions document.

This Year 7 boy's insight into the notion of being in a new or different culture suggests that he saw the need to understand and *experience* difference through a visit to India:

If you were to go to India you would know how it would feel to be different because they're a different, maybe a different religion or different beliefs and like they're just different and you'd know how it would feel to be placed in like a weird place that you don't know much about and you feel different to everyone else so if they were coming over to here and coming to school we would sort of get a hint of what they would be feeling.

(Boy: interview 7T)

This idea relates to the concepts of meaningful intercultural understanding through experience, potentially linking GEPs with CC. This was also mentioned by the Year 8s, this time in relation to the school's European exchange:

Girl: We get to learn about them when we go on trips to them and they come over here and they learn about us and we go over there and learn about them.

Boy: We can learn their language and they can learn our language or we can learn their way of living and they can learn our way of living.

Girl: Yeah and like when we go to their country we have to sort of, and we go with their family, we sort of live how they live so we learn how people in different countries live on a day-to-day basis.

(Pupils: interview 8T)

In contrast to both the language used by pupils, and his own response about CC, when asked about his understanding of GEPs AP provided a more personal perspective:

I would see it as trying to understand that we are basically one world, that all cultures contribute to the world in which we live in, we're, the world is much smaller, it's not like an us and them, there's an interdependence of cultures, peoples, and that it's important that we have an awareness of what everybody contributes, so races, cultures, religions, the lot, the whole lot (AP: interview 1T).

AP's response focused on the 'global' element of GEPs and he highlighted the interdependence of cultures, explicitly stating that's it's not an 'us and them', which contrasts with the pupils' 'Othering' of cultures and races. AP also referred to the contributions of everybody and the 'importance of the awareness' of this. He reiterated this later in the interview: 'I think it's about broadening the vision that young people have, that the world is not just that cocoon in which they live, that we're all interrelated, that people matter, you know, that's what's going on...' (AP: interview 1T). This would seem to be his *personal* view, which appears to reflect his values, and shows that he both had an understanding of,

and an opinion of GEPs. However he also felt this reflected the school's aims: 'It is a personal understanding and I would think that's what the school would be trying to promote as well' (AP: interview 1T).

When defining what GEPs meant to him, HoG explained:

...the global partnership implies a two way relationship between an educational setting in one country and an educational setting in another country. I wouldn't take it to mean as a kind of north south rich poor, you know, I think it can be any educational partnership...(HoG: interview 4T).

HoG's response suggests the two way element of a 'partnership' was more important than the 'north/south' or global element. He also referred to the importance of 'embedding' the partnership in a school to ensure its sustainability:

...for it to be a partnership it has to be embedded, schools have maybe got to have time, or teachers have got to have time, to plan what it is they want to do in advance of doing it rather than 'let's just Skype someone in Japan.' you know, it needs to be... it needs to be embedded, it needs to be ongoing, it needs to not like dwindle out after a Year (HoG: interview 4T).

HoG's response was very different to AP's, focussing on the practicalities and reality of a GEP, rather than a more philosophical view. His comments linked to his views on the need for capacity in roles and for collaboration rather than an individual running a project. LoCC appeared less sure about GEPs:

I think what we would have, we have lots of partner schools in Europe, we don't necessarily go further than that so maybe the global dimension is moving further than just European. I know other schools that I've worked with do lots of stuff for raising money for projects out in Africa and Kenya and all that kind of stuff. We don't tend to do that, we do the Shoebox appeal and stuff like that (LoCC: interview 2T).

LoCC also made the association here with charity though her answer was vague; perhaps reflecting a stereotypical view of a 'poor Africa' and a lack of confidence in defining GEPs.

One theme that emerged from talking to the pupils about the potential benefits of GEPs was the cultural experience and meeting people. Neither AP, HoG nor LoCC mentioned this, though the head teacher did:

...we have a partnership with a school in Austria, we have a partnership with a school in Spain and France, an exchange each year, we have pupils, 40 from Italy, 40 from Taiwan, 30 from communist China, this year 10 from Russia visiting us, they stay for 2 weeks, in an attempt to give our pupils a view of their cultures basically. Whether it had any effect on developing tolerance, respect, appreciation of diversity, I don't know to be honest, but we feel as though just giving them some models of what pupils, children their own age from other countries look like might be useful (HT 'T': interview 5T)

As with previous comments from the head teacher, he cited examples to illustrate his answer, but admitted he was not sure of the benefits. The 'partnerships' with schools and school visits were seen as an 'attempt to give our pupils a view of their cultures' which reflects pupil perceptions of GEPs. It also reflected the pupils' use of language in terms of 'their' and implied looking in on another culture: a possible example of 'Othering'. He was not sure if such initiatives contributed to greater 'tolerance, respect [and] appreciation of diversity' but felt it 'might be useful'.

Despite school H having only European language exchanges, the pupils' interviews offered rich evidence on their perceptions of GEPs. The pupils recognised that there were potential benefits from GEPs, and that partnerships with a school in the global south could be worthwhile. Pupils cited the experiences would contribute to greater intercultural understanding. Each member of staff had a different perspective and understanding of GEPs and their potential benefits. This may reflect the relatively low profile of the partnerships in the school, and therefore the experiences staff can draw from. One member of staff identified the benefits of GEPs which appeared to be rooted in his personal values and beliefs. The same cannot be said for the member of staff with responsibility for CC and school partnerships that appeared to be unsure of how to respond. The head of geography provided a

response based on the 'partnership' element of GEPs but did not develop his answer with reference to real partnerships, or curriculum provision. By contrast the head teacher illustrated his response with examples and cited the benefits of 'viewing other cultures', reflecting the pupils' perceptions of such benefits. But even here the language used and lack of assurance that there were outcomes from these experiences, would appear to reinforce the perspective of 'Othering'.

In terms of perceived GEP activities within school H the International Schools Award application and 'Portfolio of evidence' contents page (see Figure 20) provides a useful starting point. It is worth noting that this was submitted in the academic year before the interviews (in 2009):



## Contents

|                   |                                                                                           |
|-------------------|-------------------------------------------------------------------------------------------|
| <b>Section 1</b>  | International Policy                                                                      |
| <b>Section 2</b>  | International Coordinator Job Description                                                 |
| <b>Section 3</b>  | Completed Activity Summary Sheet                                                          |
| <b>Section 4</b>  | Activity One- <i>Comenius Project Student Exchange</i>                                    |
| <b>Section 5</b>  | Activity Two- <i>Normandy – History/MFL visit</i>                                         |
| <b>Section 6</b>  | Activity Three- <i>Speed Dating – GCSE Oral workshop with School in Lannion, Brittany</i> |
| <b>Section 7</b>  | Activity Five- <i>Spanish School visit</i>                                                |
| <b>Section 8</b>  | Activity Six- <i>Hebron/Dublin/Bristol</i>                                                |
| <b>Section 9</b>  | Activity Seven- <i>Comenius Teacher Exchange</i>                                          |
| <b>Section 10</b> | Activity Eight- <i>Comenius Planning Meeting</i>                                          |
| <b>Section 11</b> | Activity Nine- <i>Comenius Teacher Exchange/Shadowing</i>                                 |
| <b>Section 12</b> | Activity Ten- <i>Barcelona Art</i>                                                        |
| <b>Section 13</b> | Activity Eleven – <i>British Council Connecting Classrooms</i>                            |
| <b>Section 14</b> | Activity Twelve – <i>Samba Band</i>                                                       |
| <b>Section 15</b> | Activity Four- <i>Ski Trip</i>                                                            |
| <b>Section 16</b> | Future Plans                                                                              |

Figure 20: ISA portfolio of evidence: school H

One 'partnership' mentioned by both years 7 and 8 was the school's 'link' with Austria.

Girl: This school had an Austrian partnership and also there's a trip coming up and...

Girl: And we had to, well people had to learn German so they can speak to people.

Girl: They've been going to an after school class.

(Pupils: interview 7T)

The school did not teach German as part of Modern Foreign Languages so, as the Year 7 girl pointed out, the pupils on this trip learnt German after school. Other activities related to languages (and pen pals) were also mentioned by pupils in the other KS3 year groups such as:

Year 8 Girl: I think, well we go on a Spanish exchange and sometimes a French exchange and there had been recently the Austrian exchange and some people like stay pen-pals and stuff.

Boy: And we have pen-pals in America.

(Pupils: interview 8T)

The pen-pal/letter writing theme was not exclusive to languages as the Year 9s also mentioned geography:

Girl: In geography we done this, I think it was in Year 8 actually, we wrote letters to this school in America and, yeah...

Girl: I don't think we ever sent them actually. (Pupils: interview 9T)

It appears the actual exchange of letters did not happen.

The Year 9s briefly mentioned an 'exchange' with either Japan or Taiwan - they were not sure which - a possible indicator of the small scale of the activity. None of the other year groups mentioned this, although staff did, (hence its inclusion here):

Boy: Quite recently we had like an exchange, some Japanese pupils came over and stayed over here and went to school with us for like a week or two weeks.

Girl: It was Taiwan.

Girl: It was in Year 8, summer.

Girl: But we didn't go back.

(Year 9 pupils: interview 9T)

While the boy referred to it as an exchange, one of the girls corrected him as they didn't go back. This may be a reference to the Connecting Classrooms project which was also mentioned in the school documentation and by Ofsted.

The message from the pupils was not always positive. The Year 8s described a lack of engagement with the Spanish trips:

Boy: It was quite expensive.

Girl: I paid in my money, it wasn't actually that expensive, the first deposit was £120 and that's the biggest payment, and only 8 people wanted to go, and that includes Year 9s who went last year and it's really a Year 8 trip.

Boy: I couldn't do it 'cause I chose French.

Girl: I wanted to do it but a lot of people aren't very keen on having foreign people in their house.

Girl: I suppose it's expensive for quite a lot of people but last time they had a (...) a lot of people, my friend Bradley said 'Oh I've been to Spain loads of times, I don't need to go with somebody else' and a lot of people don't like the thought of having someone else in their house.

(Pupils: interview 8T)

The Year 8s highlighted a number of issues they faced with a trip like this, and their perspective relates to RT's comments regarding the difficulty of recruiting pupils for trips. Cost may be the obvious limitation, but a lack of interest, and not wanting 'foreign' people to stay stand out in these comments. The Year 9s added another issue, this time referring to the Austrian trips:

Boy: Austrian people came over here, they kind of started...

Boy: They caused a lot of trouble.

Girl: Yeah they weren't very nice.

Boy: Yeah Jack (...) threw things at them.

Girl: The Austrian people, like Alex (...) went on the Austrian exchange and when they came over here they wrecked his room and they locked

him out of his own room and Jack's Austrian people, he was trying to look after them and they went off with some rowdy Year 10's and he was like 'Where are you going?' but yeah, so they weren't very nice. But a lot of people were really excited about it, me included, last year, but I wasn't old enough to go. And this year only two people wanted to do it because they were, the Austrians weren't very nice.  
(Pupils: interview 9T)

One cannot judge the accuracy of these comments, however it is clear for this group that the trips did not appeal partly because they were not 'inclusive' for everyone.

The International Schools Award was given to school H its language activities and exchanges as highlighted by the head teacher:

I mean we do have the full International Schools Award, and at that time when we were collating evidence for that award I think we recognised that outside of languages and that particular curriculum area, we weren't very expansive in other areas (HT 'T': interview 5T).

This reflects the examples the pupils provided which indicated that the majority of the school's international activities were language based. Thus these activities are covered first.

Many of the pupils, and staff, cited the Austrian exchange as the main international activity in the school. RT explained how it started:

... [It] started off with a private link to exchange with the Austrian school.... The principal, having learnt German as a boy said 'yes' even though we don't teach German here...(RT: interview 3T)

The reasons RT gave for the initial agreement for the exchange may indicate the importance of personal interest and motivations for getting involved individually or as a school. The 'exchange' was also referred to as a 'project'

and a 'link'. At no point was the term 'partnership' used, although HoG did relate the language activities as 'partnerships':

...there's the Comenius link with a school in Spain and another one in Austria, and those have been really embedded actually. So we have exchanges, pupil exchanges... So a lot of that partnership stuff on that side is led by languages, and they often do, you know, events related to it, ... a kind of rolling basis to ensure there is a partnership (HoG: interview 4T).

HoG mentioned here the extent to which the activities were embedded and the 'Comenius' project, which was also mentioned by the head teacher. RT explained; 'having had the private one we then applied for Comenius funding and we got that' (RT: interview 3T). Comenius is a British Council funded programme and aims 'to develop knowledge and understanding among young people and education staff of the diversity of European cultures and languages, and the value of this diversity' (British Council). RT described the aims as more than just learning a language, including learning and presenting ideas about 'how education was taught'. The pupils indicated, however, that these exchanges were exclusive to pupils studying languages who could afford to go, which RT endorsed: 'In fact over the two year programme of the Comenius you're only supposed to take 24 people over at any one time... but I managed to ... take 42 kids across' (RT: interview 3T). This, however, was less than 25% of a year group. In addition to the Comenius project there were other 'trips', as RT described:

So we also in history and modern languages do a Normandy trip, the children go over and look at the Bayeux tapestry, they look at the Normandy beaches... the Bayeux tapestry links in to their Year 8 syllabus, the landings in to Year 9. ...the French is built in to this trip to Normandy, so you know, it's sort of built in to the curriculum (RT: interview 3T).

RT highlighted how the joint history and French trip involved work linked to the curriculum, and these were the trips the Year 7s were so enthusiastic about. RT explained how teachers provided a context for the Normandy trip by watching DVDs about the Normandy landings, with exercises and tasks to do in French.

RT also implied that there were difficulties in getting pupils involved and explained that while this trip was open to all Year 8s, only a small number went: 'They are [all] able to go, but more often than not for funding it tends to be about 40 children go' (RT: interview 3T). RT also described his efforts to attract more pupils: '...the second one I did included some skiing and when I've tried to advertise this one nobody in Year 8 wants to go unless it's a skiing trip so I've had to go down to Year 7'. This reflects what the pupils implied about the relatively poor 'take-up' of the trips.

It would therefore appear that despite the school's ISA and the initial information I received about its active GEPs, its main international work was indeed based around a small number of language exchanges. However the Ofsted report and school documentation highlighted 'Connecting Classrooms' as an initiative that was successfully connecting and educating pupils about other cultures, and there were references from staff to other international activities. RT mentioned Japan; 'We had a teacher take two pupils through the British council to Japan...' (RT: interview 3T) and HoG talked about East Asia; 'I suppose activities we do which embed those partnerships, well there's the stuff through the British council, there's the Connecting Classrooms East Asia stuff which I do...' (HoG: interview 4T).

HoG implied here that the 'Connecting Classrooms' British Council project was ongoing as did the school documentation. However when describing this project further it appeared that it had finished:

... we started off with it embedded in to the geography curriculum that I was teaching, which involved teaching about Japan and Korea and then making contact with the kids in Japan and Korea, this was all planned in advance with colleagues in Japan and Korea, and then that sort of reached a natural conclusion (HoG: interview 4T).

Despite mentioning the project coming to a natural conclusion, HoG also indicated that it might have a future:

...then Emma, the other geography teacher, went over with some pupils to a conference in Japan ... and that kind of brought the Japanese back on board a little bit. So then she's done a project with her class and now we've just got a group of kids who do it as kind of a lunchtime thing ... So it's kind of, it is a partnership because it's mutually beneficial. It's much harder to embed it truly in the curriculum in a secondary school than it is I think in a primary school (HoG: interview 4T).

HoG pointed out how this project was geography based but was also problematic as there were differences between the Korean and Japanese needs; 'the Japanese partners, they wanted it to be more about improving their English rather than it to be something more focused on using technology and actually communicating' (HoG: interview 4T).

So despite the acknowledgement in the school documentation and Ofsted report, the Connecting Classrooms project appeared to be in its infancy and certainly not inclusive for pupils. HoG's comment that embedding the partnership in a secondary curriculum was harder than in a primary one is interesting; it is not clear why; but his comments on the pressure to deliver grades and the consequent restriction to the curriculum, may indicate a reason. In exploring why the school did not have an active *partnership* (GEP), there appeared to be willingness but a lack of time:

I've looked at links with schools in Africa but I'm too busy to organise it so I need somebody else to do it. And I've talked about it with HoG and we've got in touch with various people and looked at that as a possibility but nobody's willing to take it on... I could just see me sinking under with everything else that I was doing, I thought it was one thing, you know, if somebody else wanted to take it on, fine, but I'm not... You know, you can't do them all, and HoG was the same. (AP: interview 1T).

HoG made similar remarks which link back to the issue of capacity in roles, the need for collaboration and the head teacher's prioritising of results and Ofsted over initiatives such as GEP.

Following his references to GEPs HoG described how the 'global dimension' was delivered through the school curriculum; 'Well going back to this idea of the global dimension, I think we're a lot better at doing activities which promote the global dimension than we are with necessarily specific embedded partnerships...' (HoG: interview 4T). RT confirmed HoG's work in linking global events to his teaching: 'HoG [has] been bringing in the tsunami and so on; he did last year when there was a big one. So you're making people aware of other places in the world even though they may never go there' (RT: interview 3T).

RT made the connection between the experiences of the international activities and what the pupils may learn from this: 'With the Spanish, they had lessons in the school, they also had independent things, so our kids were learning circus skills. So they saw that their education over there was different to ours' (RT: interview 3T).

The experiential element of a school trip or exchange was highlighted in the following comment, where the member of staff made the connection between the experience and beneficial outcomes, something other staff did not mention:

I mean if I go to Austria we take the kids to a Spa which is hot water straight out of a volcano, and you tell kids you're actually sitting on an area that's volcanic and they say 'Is it going to go up?' and we say 'No it's a very old one, they're dormant.' but they get used to the idea of hot water springs, links in to geography. The Spanish, we were looking at, we did quite a long walk and found wild herbs on the hillside so there's education there that 'this is where your herbs actually come from (RT: interview 3T).

Many of the opportunities to experience international activities mentioned by pupils were also mentioned by the staff and tended to revolve around European language based exchanges, including curriculum based visits to France. While 'partnership' was referred to, this was from one member of staff, linking it to mutual benefits and the engagement of partner staff. Other staff referred to these activities as 'projects', 'links' and 'exchanges'. While school documentation including Ofsted cited 'Connecting Classrooms' as an important



part of the school provision, it would appear this project had not developed or become embedded in the school or geography curriculum. GEPs beyond Europe were only discussed through this project. There was reference to the curriculum in subjects like geography, where the 'global dimension' was delivered. This project and the Bristol/Palestine project were the only two international activities the school had been involved in outside of Europe. The latter had ended when a staff member had left the school; the former appeared to have suffered from a lack of time and capacity in the lead teacher's role. This reflected the lack of value given to this type of activity and the capacity within the teaching roles. Pressure to perform for the school, and achieve results, was an (understandable) limiting factor.

In summary, while school H had been acknowledged through the ISA for its international work, it was limited in its provision and activities relating to GEPs. Both pupils and staff cited potential benefits, and these were contextualised in improved intercultural understanding. However pupils were less positive about the existing language exchanges. Much of the international work was perceived as exclusive, and curriculum based work limited to a few subjects, while international projects such as 'Connecting Classrooms' were not sustained. While staff presented positive perspectives towards GEPs, there was not an indication that they were willing to establish GEPs with the global South. This appears to be a result of a lack of capacity within roles (which is linked to school leadership), or perhaps a lack of willingness or value from staff.

#### **4.2.4 Summary of main findings for school H**

The following is a summary of the main findings that have emerged from school H:

- Participants in school H suggest they value intercultural understanding and community cohesion. Pupils, staff and documentation identified potential benefits in using GEPs to inform this.
- Staff, particularly the leadership team, defined their understanding of community cohesion through Ofsted, seemingly reflecting Ofsted's

previous school inspection, the inspection framework, and their roles and responsibilities.

- Despite acknowledging the value of CC, staff in school H suggest it is another 'box to tick' for Ofsted.
- Staff and pupils in school H appear to conceptualise identity and difference through essentialist and binary lenses. This manifests in 'Othering' as a perspective evident in the language used.
  - The perceived school's and community's white monoculture is considered a reason not to prioritise intercultural learning.
  - The local community and parents were seen as a barrier to the promotion of intercultural understanding, while other school priorities were seen as more important.
  - The use of the curriculum to contribute towards intercultural understanding in school H is limited. The head teacher had chosen not to teach citizenship as a discrete subject, but through PSHE and 'special days'.
- In evidencing the promotion of CC for Ofsted, and in presenting activities for this research, participants do not appear aware of *how* activities can contribute to intercultural understanding and thus inclusion and CC.
- GEP provision in the school was limited despite the school receiving the ISA. The majority of international work was through curriculum trips or language exchanges. These were not perceived as inclusive by pupils.
  - Staff in school H appear limited in their capacity to initiate new GEPs or sustain curriculum projects. This may reflect a lack of personal interest, school leadership priorities and/or the staffing structure and the pressure of other school priorities.
  - GEPs appear associated with fundraising and helping the poor.

### 4.3 Findings: Case Study School D

What follows is a presentation of the main findings for School D. Reference is made to school documentation, staff interviews and pupil interviews.

#### 4.3.1 Pupil and staff understanding of community cohesion

The pre-interview questions (refer to appendix iii) given to the pupils indicated that for years 9 and 12 the majority (including all of the Year 12s) considered CC as important, while for years 7 and 10 most thought it was 'quite' important. When asked in the interview why the pupils thought CC was important, the three Year groups' responses were similar to each other; revolving around *fairness, inclusion and equality*. For example the first Year 7 response was: 'So everyone's valued as the same and so nobody's sort of left out of something just because of the way they look or something like that (girl: interview 7A)'. These comments and values were similar to the Year 12s:

I just think it's so that everyone feels kind of like valued so like no one feels they're like different to anyone, well they are, everyone is different, but like there's always one main thing that kind of draws everybody together so no one feels like left out in that thing... (Girl, interview 12A)

What stood out from the interviews with the pupils, however, was a notion of 'inclusion' and the understanding that it related to the local and school community. On one level this was seen in terms of personal relationships as this Year 7 girl suggested: 'You'd get to mix with different people and make friends' (interview 7A). This idea was developed by one of her peers who contextualised CC in terms of supportiveness and security:

So that like it would stop bad things happening but... It would like almost make you look forward to it being as you know that you're going to be safe and in a caring environment (boy: interview 7A).

Not all the pupils agreed with the importance of learning about cultural diversity. One Year 7 boy offered a different perspective. While not reflective of the majority of pupils interviewed, it does resonate with comments the staff make in the next section:

Well it depends really what you want to do when you're older cause if you just want to, a bit of a boring life, but if you just want to live in [local town], stay in [local town] and, I don't know, work at McDonald's and aim high then some people might not really think that it's worth it....I'm really not sure about it cause I think it's important just to learn a little bit for everyone cause it's good to have the knowledge, but sometimes when you like learn tonnes about other places that you might never even go... (Boy, interview 7A).

This pupil places the perceived 'need' for intercultural understanding within a work and community context and questions the relevance if a pupil's ambition is to stay in the town and work in a 'McDonald's'. This perspective reflects the potential issue of living in a community where intercultural understanding is just for work or not perceived as necessary, an issue explored further in the discussion.

The following Year 9 conversation developed points made previously about the importance of intercultural understanding from the pupils' perspective:

Boy: We know what to say and what not to.

Boy: Like to people, we know what offends them; say if you say something they could get offended very bad about it, stuff like that.

Boy: We know why different cultures practice and do different things compared to other cultures.

Boy: Cause some people might think 'why do they do that?' and might discriminate them for it.

Boy: Like 'B' said, if you understand the faith you can probably treat them more as they would want to be treated.

Girl: You would learn how to respect them and if you met them then you'd already know things about them so you wouldn't have to ask them. If you ask them sometimes people get offended as well so if you already know about it then you won't offend them.

Girl: You learn about the differences and like similarities that people have. (Year 9: interview 9A)

Here pupils highlighted the importance of learning about cultural practices in order to understand and not offend. This sentiment was also shared by the Year 7s. The main message here is that the pupils shared values, and agreed that understanding cultural diversity and religions was important and beneficial. However, the language and the reasons appear hypothetical. The pupils do not draw from community or school-based examples. This could be down to the questioning on my part or it may be to do with the mono-cultural nature of the community. However the Year 9s *did* make the connection between the school and the local community as is presented next.

When I asked the Year 9s about why they felt CC was important, one of the first answers was: 'It's important that the people in the community surrounding the school have a good partnership with the school...' (Boy: interview 9A). When I asked why, the responses focused on the image of the school, and reducing crime around the school such as: 'So the people that live around the school know what's happening and so they don't like dislike the school' (boy, interview 9A) and: 'It's also good to get a good partnership with the school so then you don't get any like vandalism and like any problems with people like assault or legal problems, it keeps it all happy' (boy, interview 9A). While these comments do not directly relate to intercultural understanding, there is clear reference to the benefits of a good relationship between the local community and the school. This could, therefore, contribute towards cohesive attitudes. It is worth noting that in the School Improvement Plan (SIP) the school identified a 'lack of a sense of community' among the senior pupils, and that Post-16 Community Service was an activity that could challenge that. Equally the SIP mentioned the importance of 'marketing and public relations' in promoting community service, particularly with the GEP. The Year 10s understood that good community relationships could *improve* local communities and one made the following statement:

Well I think community cohesion is quite important because if we can all learn to understand each other and how we're all different then it will make the community a better, more interesting place (boy: interview 12A).

This was supported by one of his peers. The language used includes the words 'other' and 'difference' yet the point being made was one of unity and benefit, and appears 'inclusive':

I think community cohesion sort of is a benefit anyway because we learn about lots of different things and get to experience like different things from different cultures. And I think it's important that we learn about other people just so we can all sort of live happily together (girl: interview 9A).

In reflecting on the comments above the pupils appear to have recognised the importance and benefits of CC, and related this to personal, school and community levels. However one of the Year 12s went further and made reference to the school's international activities and the connection between CC and the school's GEP:

I think with the partnership like we're doing in The Gambia and also the one that we're trying to start up with China where people come back and talk in assemblies and they see pictures and videos and stuff that people bring back, they can understand other people's cultures a little bit more and I think once people start to understand other people's cultures then the community cohesion can take place I think (boy, interview 12A).

This response covers a range of issues relating to the research, from the potential connection between GEPs and CC and the importance of communication, inclusion and embedding the activities in the school experience. In addition the pupils appeared to be making tentative connections between school, local and global communities that were also all reflected in the wording and structure of the SIP.

The head of enterprise (CoYC) responded to the question about her understanding of CC by contextualizing this in the school setting:

[CC is]...how we work with our local community, how we create a community sort of within our school, and effectively how all the sort of different stakeholders work together and the support the school works with

or supports all the different stakeholder groups of the school (CoYC, interview 2A).

The use of the word 'stakeholder' stands out in this definition; the answer and the language perhaps reflects the language used in business. Other staff began responses to questions about their understanding of CC by considering the school but also referring to Ofsted. This is clear in the answer from the head of citizenship HoC: 'Well firstly it's worth pointing out that Ofsted identified us as a school who weren't doing that very well, this was last year, they made it quite clear that we needed to do a lot more' (HoC: interview 3A).

This observation of a 'weakness' (CoYC: interview 2A), appeared to be central in staff responses, and the reasons they cited were also similar; that the school was situated in a predominantly white community therefore pupils lacked contact and experience with other cultures. CoYC summed this up by saying 'because we don't live in a particularly diverse area and so I think we're becoming more aware as a school that that is somewhere where pupils don't have a lot of access...' (CoYC: interview 2A). CoYC went further when considering the benefits of national partnerships:

I think it's particularly important with our school because we live in an area that had such a lack of diversity so therefore I think it's even more important perhaps to bring that [national partnerships] in personally I think for our pupils, cause if you live in a city you are immediately, you know, you have access to all the different cultures and different groups in society, they don't have that, they have very limited access to that where we are, so personally I think that's important and I think that's something that over the last few years at this school they've realised is increasingly important in terms of trying to bring it in. (CoYC: interview 2A).

While CoYC acknowledged this was a reason to do more, HoC perceived this in a more negative manner which could be interpreted as being critical of his pupils: 'there's certainly a monoculture within certain pupils' lives and they think in this very insular way' (HoC: interview 3A).

This was something that HoC expanded on when considering the impact of CC in the school:

...the biggest problem we have is that our whole school community don't really buy in to the idea of community cohesion. They would, I think if you were questioning them they would say that they understand the community, understand their role in the community, but I don't think they actually do as a whole, I think they see their community as in a small, in a small town mentality; they don't look very far beyond [local town] to be honest... (HoC: interview 2A).

In referring to the 'whole school community' it would appear that HoC was referring to the pupils, and perhaps his colleagues, even though those interviewed did not appear to share these values. HoC endorsed the pupils' (interview 7A) comments about some wanting to stay in the town with ambitions of working for McDonald's, as he said:

Some pupils will stay here and their families have stayed here for a long time and they say, they often cite 'well what's the point of looking at this because I'm never going to do... I'm going to work for my dad, I'm going to stay here whatever.' you know all this kind of insular thinking, and obviously our job is to open those eyes and make them look beyond the straightforward horizon (HoC: interview 2A).

'Buying in' to CC is a phrase used several times by other staff. In addition HoC refers to the teachers' 'job' and perhaps his perception of his role as a teacher to 'open those eyes... look beyond the ... horizon'. HoC went so far as to say that the pupils would give the impression they understood CC if questioned but really they do not understand. The geography Advanced Skills Teacher 'AST', agreed that this was an issue but stated that this then made CC more important, articulating what appeared to be the view from other staff:

I think the fact that we are in a predominantly white middle class area means that international links are probably more important, and community cohesion, because some pupils will have a lack of understanding of people that aren't like them (AST, interview 4A).



The head teacher, HT 'A', agreed that there was an insular perspective in the town, and a lack of cultural diversity could be a hindrance. He also viewed the school as having responsibility for broadening the pupils' horizons and preparing them to work in culturally diverse environments, including local cities:

[It] had been historically quite an inward looking community and yet we've got the [motorway] just about a few miles away... Most of the pupils here when they leave will be working in one of those centres which are very different from [town] and I think they need to know about different cultures and about the different ways people work and about the different parts of the country so that when they leave they don't just leave with knowledge, they leave with skills so that they can work with different types of people and in different environments (HT 'A', interview 5A).

It is worth noting that the head teacher referred to 'skills' in relation to working with people in different environments and that the responsibility the school had, relates to preparing pupils for *work*. This value resonates with the meta-narrative of the influence of the school's specialism of Business and Enterprise, and the associated activities such as the Young Chamber. It also reflected HT 'A's future plans for the school (as is evident in the SIP and various award applications such as ISA and UNESCO). One could deduce from this comment that the head teacher saw inter-cultural understanding as a vocational *skill* as opposed to gaining insight, understanding and respect for the spectrum of cultures and faiths. This perspective appeared to be shared by the head of citizenship:

Equally I think enterprise can be really important, you know, and obviously our kids are going to be going in to a struggling work market so the more skilled up they are the better, so having a chance to trade, to make jewelry and trade it with The Gambia, to even buy from The Gambia, buy their products and sell them, (HoC 30.3.11).

The geography AST made a connection between GEPs (international links as he refers to them) and CC, and suggested they are more important due to the school and community's lack of cultural diversity. The connection made with the international work of the school is significant to the research focus. AST stated that although learning about the specific cultures of their partners was important, the ultimate gain was the skills and understanding from this that

could be applied in everyday life. This is subtly different to the head teacher's work based or vocational perspective where skills were for work. This also relates directly to the research question as to whether GEPs can inform CC:

...it's not necessarily they will know more about Gambian culture or know more about Chinese culture, but they'll be aware, will learn and hopefully be more aware that there are people other than, that have a view other than their own and they'll become more appreciative that not everyone does the same so when they do come up against differences they're better equipped to deal with those I think (AST: interview 4A).

This connection between the GEPs, and the increased awareness and understanding of cultures, as well as being equipped to deal with differences, resonates with the head teacher's comments, and could suggest a relationship between the school's GEP and CC.

What emerged from the responses to questions about CC in the school, is that while the teachers may have expressed it as a weakness, they all illustrated their answers with plans and responses to this. An additional perspective that was gained from the interviews at School D was from outside of the school. IF coordinated a local 'inter-faith' voluntary group and had been invited to the school with colleagues to teach pupils about different faiths. Although her experience was just a snapshot of when she visited the school, and of course she was immersed in CC related activities, she provided a useful observation that supports the staff comments:

I think the only thing I can say is, and it wasn't just my sense, that many of the pupils were not aware of the diversity that exists. By going there, having an Afro Caribbean and having an Indian Hindu and a Muslim lady...they got that sense of the diversity that exists within their community (IF, interview 6A).

School documentation does not mention the white mono-cultural catchment in any way, nor the implications of this on the local community in contributing to 'insular' viewpoints. However, Ofsted identified the lack of the national context in community cohesion provision: 'but pupils' understanding of their role within a multicultural society in Britain is much more limited' (Ofsted, 2009: 5). This observation by Ofsted supports the staff comments regarding the influence of a mono-cultural community.

In summary, both majority of the pupils and staff interviewed value intercultural understanding. Pupils see this as important, yet draw from few examples. There is also a pupil perspective evident that it is not needed if pupils' ambitions are to stay in the area and work locally. Staff see this, and the lack of ethnic diversity within the school and community, as a reason *for* promoting intercultural understanding, and identify the GEP as a means of doing this. However, there is also evidence that the need is contextualised as a vocational 'skill' reflecting the school's business and enterprise specialism on one level, and staff values and educational ideologies on another level. These are issues that will be discussed in the following Chapter. Some staff views present an almost literal reflection of Ofsted findings raising the question about the influence of Ofsted on staff values.

#### **4.3.2 Perceived opportunities for community cohesion**

The Year 7s listed a range of lessons and subjects where they felt they had learnt about cultural diversity. These included humanities; geography and history, languages such as Mandarin, Spanish and Italian as after school 'extra-languages' (although mentioned by Year 7 none of those I interviewed did these classes), cooking in food-technology, English, drama and music. When asked what they did, the responses included 'Cooking, we cook food from around the world' (boy, interview 7A) and 'Music cause we do music from around the world' (boy, interview 7A). Another example was given from English: 'Sometimes in English you do plays from different countries and you get to see their culture really when you do their, act out their plays' (boy, interview 7A).

The Year 9s identified similar subject areas as the Year 7s: 'English, humanities and WISE ('re-branded' PSHE: Well-being, Skills and Enterprise), with many examples of activities from English. Like the Year 7s they mentioned plays they were studying: 'Fairly recently my English group have been doing about a film called 'Anita and Me' which is about an Asian girl who moves to Birmingham I think it is and she gets treated differently cause of her religion and faith' (boy: interview 9A). One of the Year 9 girls mentioned a poem they had studied:

In English we read a poem a few months ago called 'Nothing's Changed' about a boy in South Africa during apartheid and we also just read a book about a boy who moves to live with his grandparents and at his new school he's bullied cause he's black (girl, interview 10A).

These are two examples of pupils learning about different cultures in addition to issues such as racial tension in the UK, apartheid in South Africa and bullying.

An example of what was delivered in WISE was also mentioned, with the pupil moving to an international perspective: 'We've had a link with a Chinese school and been learning what makes us British and what the Chinese might think British people are' (boy, interview 10A). This again, makes the connection between CC, teaching about diversity and equality, and GEPs, and brings in British 'identity'.

The Year 10s had less to say about their experience of CC. As one explained 'When we were in the younger years, 9, 8, and 7, we did lots of work in humanities, but now we've chosen our own subjects so I don't do that anymore' (boy: interview 10A). This highlights the dangers of limited access to subjects where CC may be delivered when studying for GCSEs and A levels. The Year 12s talked about their involvement in the Young Chamber to illustrate how they were engaged with the local community and why this was important. There was no suggestion that this included learning about different cultures but it demonstrated potential for cohesion through community engagement.

The breadth of curriculum areas identified by pupils as areas where they explored cultures, faiths and issues suggests that there was a holistic approach throughout the school, although there was no school documentation to suggest this was a planned approach.

The Young Chamber (YC) was well represented in the Year 12 group being interviewed and appeared to have a high profile in the school. Ofsted acknowledge: 'the school's Young Chamber is linked to the local Chamber of Commerce and is seen by the local community as a valuable resource' (Ofsted, 2009, p.4). Relevant to this study is that Ofsted also made the connection between the YC activities and participation in the local community, and the school's SIP refers to the YC within the community cohesion section drawing a connection between these areas. When asked about their YC activities one Year 12 discussed the importance of involving the whole school:

...it's involving just as many people as we can in to kind of community events, things that we want to do around school. I mean it is just involving people, trying to get as many people in to the school system as we can, and not just necessarily the gifted and talented of people, it's kind of people who may not be so good at academic things, but people who are very good at the vocational and the practical kind of sides of working (boy: interview 12A).

This statement implies an inclusive approach to engaging pupils in the school. A peer then outlined the importance of the local community: '[to]... bring in parents, bring in friends of parents, which I think is really important because if you don't have that you're just a school and then if you bring in, if you're able to bring in the wider community it just helps the school, it makes the school look a lot better (boy, interview 12A)'

This comment suggests that not only was it important to seek support from the community, but also to promote the school in the community. The link to business and enterprise may appear tenuous, but this language or approach

was displayed by many pupils– and reflected the school’s Business and Enterprise specialism. Terms such as ‘unique selling point...marketing...public relations’ were used in the CC section of the school’s SIP, and will be returned to later in the case study. The community aspect was developed further by one Year 12:

...if the school is just a school that you go to and you get taught and then you go home and sit and do homework or whatever, that’s a school, but then when you do something that involves people working together, ... it kind of, it makes school seem a lot more fun and it makes people want to come here rather than just cause they have to, and I think that’s quite an important part in terms of community as well (boy: interview 12A).

Perhaps understandably most staff perceived the activities available to pupils in the school in relation to their own roles. What became clear from interviewing the staff was that despite the pupils’ positive response in relation to what they learnt the staff were more critical, perhaps again an indication of the influence of the Ofsted report.

The head of citizenship described the activities that he delivered in school, beginning with a trip to a Mosque:

...so ‘I’ve tried to bring in international themes, I’ve tried to open their eyes to various things. I’m running a mosque trip tomorrow, for example, taking a small group of kids to a mosque and they’re going to do a fact finding mission and they’re going to come back and they’re going to build a series of lessons and deliver a whole week of assemblies to then cascade the information back to the school...(HoC, interview 3A)

In this example the head of citizenship (HoC) referred to a desire to expose the pupils to international and cultural experiences. He also referred to ‘cascading’ the experience back in school, where the experiences of a small group are communicated to those that did not take part in the visit – a potentially important part of an inclusive and embedded approach to school activities and the curriculum. However, what HoC did not initially explain, but became apparent later, was that only young members of the YC went. A concern is this could be

perceived by pupils as a privilege for those taking part and 'exclusive'. Recognising a need to disseminate the experience back in school does address this to some extent. HoC described that the trip was important as pupils would learn about and experience Islam, specifically in relation to CC: 'To actually understand that actually there's this group of people in [a neighbouring town] just down the road who practice this religion and this is what it looks like' (HoC, interview 2A). There appeared to be a desire to 'open the eyes' of the pupils to cultural diversity in their local community; however the exclusive nature of the trip may be a limiting factor in its effectiveness

Perhaps a more inclusive activity was the 'inter-faith' day and visit to the school (refer to IF in the previous section). As the head of citizenship described, all pupils from 7-9 took part in the day: 'I had, it was from Year 7 to Year 9, it had basically six classes and two assemblies in the morning, so all in all about 300 kids...(HoC, interview 2A). The theme of the visit was religion and conflict and the role of religion in resolving conflict. The teacher was very positive about the day:

Brilliant, absolutely brilliant, I mean the kids were coming out of that thinking 'Wow, I didn't...' they'd never seen so many religions in a room and they'd never understood that actually Islam and Christianity can sit side by side ... So actually they could see straight away that actually those two religions have a lot of similarities and both religions are working to try and sort things out.. (HoC, interview 2A).

This was supported by IF, who led the day as one of the guests:

We take people from different faiths on tackling that issue, how they will resolve it. And more or less it's the same solution and that obviously brings a kind of understanding and people think 'Oh yeah they may have different faiths but there is commonality (IF, interview 6A)

Both HoC and IF acknowledged the importance of understanding religion, its role in conflict resolution and the areas of commonality – all contributing towards CC (and a part of 'interculturalism'). HoC mentioned the importance of this in a school where several pupils came from Service families (parents in the

Armed Forces). However, despite staff perceptions of its success, it is noteworthy that no pupils mentioned this day in the interviews.

Staff described two new partnerships with schools in relation to CC. One was with a school in China, where pupils swapped resources on national identity and what it means to be British, and a similar project with a school in Hounslow, London. The latter project was about developing the notion of CC at a national level, responding to one of Ofsted's recommendations (2009):

'We've got a partner school with the same specialism [Hounslow], they wanted us to try and do some resources on what it means to be British so we produced some resources, we sent them to them and they're doing the same thing now, what it means to be British from their point of view. You know, we had all kinds of things here, we had the idea of countryside, where as I imagine kids in Hounslow, that might not figure on their kind of immediate horizon. So that could be interesting to see where we fit in to the community' (HoC: interview 3A)

The head of enterprise/Young Chamber mentioned this partnership. However again appeared that the Young Chamber was central to the partnership experience:

So last year myself and Mark took the old Young Chamber executive up to a school in west London up in Hounslow and we're starting to look at how we can develop that link and work with them and bring those groups – cause they're a very ethnic school, a very Islamic school, majority, obviously it's bringing the two groups to get together... (CoYC: interview 2A)

This is an example of bringing groups of people together in a process that reflects the aims of Contact Theory (presented in Chapter 2). It is also an example of the opportunities made available to just the YC. The head teacher also referred to this partnership: 'they've been working on things to do with enterprise and enterprise skills and finding out about each other's communities... (HT 'A': interview 5a)'. The school's SIP identified the Hounslow partnership as an opportunity to address the National context that was lacking in the school and mentioned by Ofsted. The SIP suggested that partnerships



with other schools particularly in the London area could involve 'joint enterprise initiatives and some of their pupils studying for the CMI Management qualification' (SIP 2010-11).

The teacher with responsibility for PSHE ('WISE') in the school described a number of activities both within the school and the local community. These included assemblies with local members of the community and the police, local charities including 'Shelter', a charity supporting homeless people, and recycling. He stated: 'So as far as community cohesion there's lots of things that actually, with charities and businesses and certain organisations within the community that are promoted at certain points through the school' (ToH: interview 1A). This response was essentially descriptive and, as with other examples, did not tackle exactly how *cohesion* was achieved through these activities. The question remains as to whether experiencing activities and curriculum topics (e.g. poems in English) is in itself sufficient to foster attitudes of tolerance, respect etc. i.e., community cohesion.

In summary the pupils cited a wide and varied curriculum, which contributed to their intercultural understanding. However, while pupils presented examples using inclusive language, there were no specific references to actual activities in the school or community that would specifically promote or achieve cohesion. Nor is there reference to a planned, holistic approach within the school documentation. As pupils specialised for exams, opportunities for such teaching decreased. However, The Young Chamber appeared to be a scheme that encouraged engagement with the community where the pupils were advocates for their work, understanding the importance of involving as many pupils as possible and the community in their activities. The Young Chamber's involvement is a reflection of the influence of the school specialism: Business and Enterprise, and is indicative of how this specialism influenced school activities. This theme is returned to when exploring the purpose of GEPs and the complexities of power-relations in the discussion.

Staff referred to activities that were relevant to CC yet pupils did not mention these activities. Staff did not refer to the curriculum, quite possibly because they were not aware of different curriculum content, but they did refer to 'headline'

activities such as school visits and visitors. These included references to national and global educational partnerships. These activities were also evident in the School Improvement Plan suggesting they reflect whole school and were embedded in the school. As with the pupil perspective the school's specialism was used as a lens by staff to view the school's CC and GEP related activities. This appeared to influence personal value systems.

#### **4.3.3 Pupil and staff perceptions of GEPs and its relationship with CC**

The following sub-sections present the findings relating to pupils' and staff perceptions of the GEPs and associated activities in school D.

School D's International School Award application (18.9.10) catalogued the school's international activities and formed a useful context to pupil and staff responses. The activities listed in this document included:

##### **Partner Schools:**

- 'M' Senior Secondary School, Gambia (project originating in 2005 from a charity project).
- 'H' School, London (community cohesion).
- 'KL' Primary school (Peer to peer).

##### **Activities:**

- Celebration: European Day of Languages.
- Japanese Taster Lessons: Introduce small section of [KS3] pupils to Japanese language and culture.
- China visit for one member of staff with primary school.
- The Gambian ELP: Extended Learning Project: 150 pupils ages 12-13
- Year 9 T-shirt Challenge: 150 pupils Enterprise competition for T-shirt design for Gambian visit.
- Visit to The Gambia: 12 pupils aged 16-17- 'insight into the life in The Gambia...to work in equal partnership with pupils from a different culture...'
- Visit by 'M' staff: whole school.

- Young Chamber: whole school.
- A2 Government and Politics: 15 pupils ages 17-18.
- Recipient of Global Schools Award; South West.

In interviewing the pupils about these GEPs it was clear that those pupils in years 10, 9 and 7 were referencing their comments as ‘observers’ of activities that some of the Year 12s and the Young Chamber had been involved in, including trips to The Gambia, and receiving guest teachers from The Gambia. The responses, therefore, to questions relating to their understanding and values of GEPs are from this perspective. Some of the Year 12s had visited The Gambia – and their views are presented alongside the younger pupils.

In the pre-interview questionnaire most of the pupils considered the school’s GEPs as important. The Year 7s knew that they learned about them in different ways in the school (presented in the next section) and one of the Year 7 pupils suggested it was important because ‘then we can have a relationship through going through the school like as people move up here so you’ll get to do more things about The Gambia and learn more things’ (girl: interview 7A). While the other Year 7 pupils agreed it was important, they found it hard to articulate why. An example of this – which referred to Gambian school leaders visiting the school, is: ‘we learnt a few sayings in their language, and we played the drums and we waved the flags and it was really nice’ (girl: interview 7A).

One of the Year 7 pupils made the connection between CCs and GEPs: ‘well...if we were talking in being friendly with people from Gambia and China then it would help community cohesion ‘cause we’ll like be thinking they’re the same as us’ (boy: interview 7A). This is a key quotation; it presents an inclusive perspective, yet there is also evidence of a binary ‘them’ and ‘us’ from a younger pupil. This is a similar perspective to the Year 9s who saw the value of the partnership in relation to benefits for them personally and in terms of the community. One of the Year 8s said: ‘if I ever went to visit that country I knew what language they speak and what culture they do and where to go and where not to... (Boy: interview 9A)’. This point was developed by his peers: ‘I think that

if we can manage to understand like what it's like to live in The Gambia and be like they are then it shouldn't be that hard to understand to be someone who's not the same as us, but lives locally and had a similar lifestyle (girl: interview 9A). This latter comment is also central to this study as it linked the benefits of a GEP and CC and was supported by her peers.

The Year 10s responses were in relation to visiting the country: 'when we go out there they get to learn a lot about living in a different culture, not just learning about it, so they're actually living in it, and they get a different experience as well cause they get to go to a school which is completely different to ours and they learn completely different subjects, and get to experience it like that (boy: interview 10A). Here the pupil acknowledged the benefits of the *experience* and implied that he expected to be on that trip one day! One of his peers talked about the 'shock' of visiting The Gambia and the importance of learning about it in school first:

[If] you go out to a country I think it prepares you more, cause I think if I just went to The Gambia now I'd be pretty shocked at certain things and I think that if I was, I learnt about it a bit more and I learnt about how The Gambia and how they lived and I went out there and I expect like, I was taught like how I expected it to be then it would prepare you more so you could act more natural around them than different (boy: interview 10A).

What stood out was the similarity with a comment from a Year 12 who had been to The Gambia:

I think probably the main benefit is learning about a different culture ... we've never really learnt about the cultures in schools, it's not the kind of thing you learn about, you learn about religion and you learn about the cultures within a community, but not so much in schools. And I think going to a different school and having people come here is really important to kind of, we've been shown what that community is like going over there (boy: interview 12A).

The other Year 12s agreed and pointed out the importance of meeting and learning about people their own age. One highlighted a specific experience of

meeting Muslims in The Gambia, which challenged his pre-conceptions about terrorism and '9/11':

I think in this country the media portrays this, you know, scary image of Islam ... but I think it was really interesting to go and talk to Muslims out there and understand their opinions of it and the main message that I got was that they're completely against that, you know, Islam is all about peace and, you know, I don't think that we would really understand that back in the UK (boy: interview 12A).

Further themes that emerged from talking to the pupils about GEPs related to 'helping them out' and 'charity'. The Year 10s mentioned the rewarding aspect of helping 'poorer' people:

I think it's quite rewarding just because you get to see like you help poorer children and you go to a different country where there's quite a bit more poverty and you just, you can help, and I think that's quite rewarding, seeing it firsthand 'cause you feel like you're actually doing something in the world compared to just learning about it (boy: interview 10A).

This theme was picked up on by another Year 10: '...like we've set up like I think a library out there or something and planted things, I think it's just nice to know that something we do in England is helping other people around the world (girl: interview 10A). A Year 9 added: 'well, we're kind of helping The Gambia as well as our community so it's a similarity because like we're a part of the school and we may help the community' (boy: interview 9A).

Another Year 7 mentioned how the GEP was communicated through assemblies – it is relevant here because of the language used: 'and [they] talk about what they've been doing and how they've been helping them' (girl: interview 7A). For this Year 7 the Gambian GEP was all about 'helping them'. The Year 10s offered a similar perspective, with one describing the benefit for the school: 'you also get, it's the reputation of the school, saying that you're doing something in other countries which then could help, more pupils would want to come to the schools...(boy: interview 10A). This latter comment

reflected comments about the need to 'market' the school in the local community, implying an awareness of the need to attract potential pupils to the school.

The head teacher had future plans for the school to teach the languages of, and initiate links with, the 'BRIC' economies (Brazil, Russia, India and China). These countries are the emerging dominant economies, suggesting a focus for the school. These plans had begun with the partnership in The Gambia. It was not clear if this was the original intention for the partnership, however this 'business' approach reflected the pupils' comments and the school's intended aims outlined in the SIP. The references to the BRIC economies and relationship with the school's specialism indicated a Western-centric perspective to the GEPs, which was further reflected in the association with charity and fundraising.

The head teacher's influence and values may be central to these changes. While new to the school and the role of head teacher, he presented himself as a passionate and enthusiastic supporter of the entrepreneurial aspect of the specialism in particular, and justified this in terms of preparing pupils for the work place. This underpinned both the CC activities and the GEPs:

Because I believe in it ... I think for me education is a life changer, it had been for me from the background I came from, and we need, this country needs, we don't need everyone going to university, we need all sorts of people, we certainly need entrepreneurs and I firmly believe that for people to be successful in today's world a degree with a high grade is not enough, they need to be enterprising as well because life is (HT 'A': interview 5A)

The head teacher expressed personal views and experiences that shaped his values and direction, which appeared to be reflected in the school specialism. Building on this he outlined his vision that the school should 'develop independent, resilient, competitive young people' who were 'enterprising'. Other staff also use a 'business' style of language suggesting they might also share this vision. ToH, the teacher leading PSHE in the school and integral to The

Gambian partnership, talked about how he had 're-branded' PSHE in the school and called it WISE: 'Well-being, Skills and Enterprise' (ToH interview 1A). As he explained: 'I've really included that in the vision for WISE and I've included that in the ethos behind the global schools partnership, it's all about business and enterprise' (ToH interview 1A).

ToH used language that reflected documentation marketing the partnerships. Linked to this, he suggested that membership of UNESCO Associated Schools was important for the 'kite mark' and 'kudos':

It's a kite mark... I think he only had to write a couple of pages so it wasn't a huge effort but it, well I, maybe I'm speaking out of turn there... But it gives us a lot of kudos that opens doors with businesses and other things... (ToH: interview 1A)

There is an argument that such views, which reflected the school's plans to market the GEP and create local business links, de-value the partnership. The possibility that such views reinforce a potentially exploitative post-colonial perspective surrounding partnerships between England and an ex-colony such as The Gambia (as presented in the literature review).

The teacher (CoYC) coordinating the Young Chamber presented a different perspective and discussed the enterprise aspect of The Gambian GEP, which for her, was about making the partnership 'sustainable' and self-funded. This, she argued, was ever more important with funds being harder to access:

I think a lot of international school links can end up ... the feeder school like our school, you know, just giving money and it can just end up being sort of, well very philanthropic and you're just giving money to another school. Whereas for it to be sustainable, particularly with things like the budget cuts and stuff coming in to schools, schools can't afford to just keep throwing money at stuff, nor can we keep expecting parents and pupils to keep giving us money that we can then give to schools. So it allows it then to be sustainable and continued from both ends (CoYC: interview 2A).

The economic 'sustainability' of the GEPs is a challenge all schools face. In establishing enterprise schemes School D was trying to self-fund. This has implications as to whether this creates equal opportunities for the southern partner or reinforces post-colonial North-South power relations.

While the head teacher referred to the importance of involving younger pupils to ensure projects were sustainable, CoYC reiterated the importance of ensuring the projects were not 'one off things you do' but sustainable and embedded in the school. This perspective was shared by AST, the geography AST, with both being aware of the potential one-sidedness of The Gambian partnership. CoYC mentioned that 'in an ideal world that would work both ways... [But] I think it tends to be very one sided and one-way' (CoYC: interview 2A). This was in contrast to the head teacher who implied the partnership was very much two-way; He described how senior staff from The Gambia had been 'freaked' when they saw a multi-story car park and thought that escalators were 'magic', saying 'it's not just about them going there, it's about when they come here' (HT 'A': interview 5A).

Whole-school documentation adds credibility to the suggested relationship between the GEP and the school specialism. For example the SIP said: 'The school needs to develop a unique selling point based on its specialism of Business & Enterprise' (SIP 2010-11). Here the GEP is referred to in terms of its marketability or 'PR' where the specialism through the GEP is a 'unique selling point'. What is of relevance to this research is that reference to the school's GEP (and its specialism of Business and Enterprise) are found in the community cohesion section of the SIP, indicating the school had made a clear connection between CC and GEP, and used their Business and Enterprise specialism as the vehicle for this. This, therefore, relates to the meta-narrative for School D and provides a possible explanation for the language used by staff. The application for membership of the UNESCO Associated Schools and the International Schools Award also made reference to the enterprise schemes that were central to the GEP. The UNESCO application was specific in referring to 'expanding the role of the Young Chamber, which is established in both



schools, into the production, marketing and selling of locally and sustainably produced jewellery. Those involved in the Young Chamber in both schools will have the opportunity to study for a recognised management qualification...'  
(UNESCO application: School D)

One member of staff - 'AST', was more critical of the school's activities. He had been given the role of coordinating the 'international links' in the academic year following the data collection and said:

At the moment it feels that international links seem to be another way of saying "charity work" ... so I'd like to make sure it gets away from that and it becomes more based on teaching and learning, understanding of other peoples' cultures and education and less about raising some money to build something...so the pupils have firsthand knowledge of what it's like in those places rather than just once every three months we have a non-uniform day and say 'Here's some trees' or a well or... It's a bit more sustainable I suppose.' (AST: interview 4A).

AST's understanding of 'sustainable' was at odds with other staff, and he was more critical of the school's approach towards the GEPs and association with tokenistic fundraising.

The head teacher described the outcomes of the pupils visiting The Gambia in terms of the poverty and privilege:

...but what they tell me is that it's life changing because they don't go to a hotel, they go and live in a shack in the village where the people live and it really opens their eyes to number one how lucky they are, quite frankly, but also to the real hardships that other people have to live with, and it gives them a much better understanding (HT 'A': interview 5A).

This description is reflected by one of the Year 10s:

... when they go out there they get to learn a lot about living in a different culture, not just learning about it, so they're actually living in it, and they

get a different experience as well cause they get to go to a school which is completely different to ours and they learn completely different subjects, and get to experience it like that... (Boy: interview 12A)

However, a Year 12 boy explained that, after his recent visit, in addition to learning about these things, he had also learnt about their community:

I think we've kind of learnt about their community, we've learnt about how people live, we've learnt not just kind of the nice bits, but we've also learnt some of the kind of not so nice bits. We've learnt about kind of the wealth of the country... (Boy: interview 12A).

The community element appeared significant for him:

...in The Gambia they have huge, the community is a massive influence, they're all, everyone knows each other, if you go to one place you'll see someone one day and then you go somewhere else you'll see the same person. ...I think we've learnt a lot, especially the people that go out there because it's quite hard to comprehend unless you have been out there' (boy: interview 12A).

In this response the boy identified the significance of the actual visit – implying that without this it would be harder to understand the importance of the community. He developed this still further by describing the implications for himself on his return:

...I think if you've been out there you make time to see people. I've certainly made time to see people over the last couple of weeks, even just since I've been back, kind of made time to see friends, made time to go round people's houses or do whatever, which I think is a really interesting ... cause they have such a sense of community and such a sense of togetherness that you don't get over here, and I think people who have been out there especially learn a lot from that and I think that's a massive part of like our Gambia link (boy: interview 12A).

The other pupils who had visited The Gambia agreed with this. While they made reference to the poverty and to 'not taking things for granted', this understanding of 'community' prevailed as a significant experience of the visit.

During the visit the pupils taught in The Gambian school. A Year 12 explained the differences in resources between the two countries:

... we went down and we taught some lessons, it was ...we taught the classroom full of people which I think, that was a really interesting thing to do because ... you were still teaching twenty people, thirty people, which I think is still quite, that's quite a leap from coming in to [School D] and being able to use a projector, being able to use computers and whatever and then going down there and learning that you just have to write on a blackboard and you're in a room and there's upwards, you can have upwards of seventy, eighty pupils in a classroom (boy: interview 12A).

The activities taught included 'business... and life skills' reflecting School D's specialism, and it would appear that the learning experience for the pupils from School D was about the difference in facilities compared to their own school. This teaching was cited in the school's improvement plan: 'Our staff and pupils will deliver the CMI Management qualification to them as part of the schools National Skills Academy status' (School D SIP). Given the lack of reference for reciprocal teaching from Gambian pupils this would appear to be a one-sided activity, potentially undermining an equitable partnership and reinforcing notions of Western-supremacy.

As has been described previously, the opportunity to visit The Gambia was restricted to those Y12 members of the YC that applied for, and were selected to go. The opportunity to go to The Gambia appeared to be valued by Year 12s, with one suggesting it acted as an incentive *and* could improve academic performance:

I think the trip generates a buzz and it also motivates pupils to perform academically as well as getting involved with the Young Chamber and that kind of thing because only a select few pupils can go, people try hard, they behave well, they try and get grades (boy: interview 12A)

Once this selection had occurred they also had to fundraise for the trip. This had implications for The Gambian partner school and its pupils, as there did not appear to be funding for the pupils to make a return visit. While this approach to

funding could be seen as a positive (that pupils are encouraged to self-finance) it also reinforced the notion that the trip was about fundraising and was one-sided.

The pupils of School D appeared very aware of, and involved in, a number of fund-raising schemes to 'help' their GEP. All of the pupils mentioned fundraising activities. The bee enterprise scheme (where pupils can 'buy a bee' and the money is used to purchase bee hives for The Gambian school, to allow them to generate income) was discussed by the Year 9s and 10s and was a central part of the enterprise schemes described by the staff, which included orchards, jewellery and plans for solar ovens. Figure 21 below (a flyer available in the school foyer) presented information about the scheme. Year 12s explained its benefits: 'They could have honey and candles; you can make a lot of things out of it; wax' (girl: interview 12A) and one of the Year 9 girls explained: 'It's something to do with, they have, well we raise money so they can afford bees and beehives and make honey to sell to raise money for the school so that they can afford things they need' (girl: interview 12A).



Figure 21: School D: The bee scheme information leaflet.

All of those pupils interviewed talked with authority and knowledge about The Gambian visits, despite their 'exclusivity'. One explanation for this may be the recent activities associated with a reciprocal visit from The Gambian senior staff, and/or the methods the school used to communicate these activities and the GEP to all pupils through the year.

All of the year groups mentioned learning about the school's GEP and international activities in assemblies. This appeared to be a key method of communicating school activities to pupils. The level of communication that was pupil led, and the contribution this appeared to make to inclusive perspectives is an important finding for this research. Pupils in Year 7 and 9 cited assemblies as somewhere to learn 'an extra bit of information rather than lessons' (girl: interview 9A). When the pupils returned from The Gambia they delivered an assembly, and a Year 12 made it very clear that delivering a 'message' through such assemblies was important for him, and perhaps important for the success of CC through the school's Gambian partnership:

they're so much happier than people are in the UK and they have so little and I think that is the main thing that I've learnt from going out there...And I think that's one of the main messages that we try to put across in our assemblies and in the video and in pictures and in just telling people about it, and I think that the more people understand it, the more chance of community cohesion there can be... (Boy: interview 12A).

This year 12 cites the importance of communication suggesting this was important in promoting community cohesion. The Year 10s suggested that their choice of GCSE subjects could mean they no longer had access to humanities and a subject where they could learn about other countries or their GEP. One pupil said that he could through GCSE music and others cited WISE and philosophy and ethics as two other subjects where other cultures and ideas were addressed. The Year 10's main source of information about the school's GEPs appeared to come from these assemblies. These assemblies were potentially more significant for KS4 pupils who had selected subjects where teaching about the GEPs was not embedded in their curriculum.

One Year 12 who had not been on a visit to The Gambia described her experience of the various displays and assemblies in her time at the school: '...but with all the pictures and like there's pictures hung up on the walls and ... hearing about it, it's like all throughout my time at [School D] ...I feel like I've been out there but I haven't (girl: interview 12A). My observations of the school concurred with this comment. For example there was a screen playing a looped presentation that included images from the school's recent visit to The Gambia, the 'bee' flyer above was on display and I read a flyer stating: 'Celebrating Our Gambian Partnership!' (Figure 22) which provided information about the Mandinka language, the partnership and the visitors in an informative and colourful way.

In contrast, there was a lack of reference to assemblies or pupil-led communication in school documentation.

## A [REDACTED] Business & Enterprise Specialist School

### Celebrating Our Gambia Partnership! International Linking Best Practice in the UK & The Gambia

Dear Parent/Guardian,

In 2011, we are celebrating the 5 Year Anniversary of our [REDACTED] Partnership. It is a vibrant relationship which continues to grow and create a host of exciting and valuable learning experiences for our students. In the last year our work has been recognised by the British Council and UNESCO. In addition, WISE lessons have been introduced to KS3 which have lots of fun activities about The Gambia as well as guest speakers from organizations including UNICEF and the Wiltshire Islamic Culture Centre. Most excitingly, we are to host a visit from two [REDACTED] School teachers in February.

Our latest success is the development of the Maahad Orchard project

From weeds & bare earth...



**Benefits**  
Food  
Shade  
Teaching Resource  
(Agricultural Science &  
Business Studies)  
Saleable Products  
Income for Maahad  
Scholarships  
School Improvements  
Green School Award

To orchard bearing fruit...



The Gambia is the smallest country in Africa. It is an English speaking nation only six hours flight from London and a popular tourist destination. Our partner school in The [REDACTED] Senior Secondary School, is located in [REDACTED] about a 30 minute drive south from Banjul airport.



A Senior Secondary School in The Gambia has students aged between 15 and 18 years of age, although sometimes they may be older because families have to pay for an education and money for school fees may not be available, or a family member dies and it is more important to work to support the family. It costs 4,200 Dalasi a year to attend [REDACTED] School, which is currently equivalent to £100.

Successful Learners Confident Individuals Responsible Citizens

Figure 22: Letter about the Gambian 'partnership' for parents and visitors.



The Year 7s described their work on a project about The Gambia in humanities. They explained that while it was not about the partnership directly, they were learning about the location such as 'the climate, the temperature, the history, which includes something about the slave trade as well (girl: interview 7A).

WISE was led by ToH who was instrumental in the running of The Gambian GEP, but was not seen by the pupils as an area where they learnt directly about the GEPs. It was, instead, seen as a subject where messages were reinforced: 'In WISE we ... learn more generally about how to treat other cultures and how to, our conduct towards them, what it should be... (Boy: interview 10A).

Curriculum documentation and resources supported the activities in the curriculum. The school's improvement plan did not identify a need to develop any aspect of the GEPs in the curriculum, but it did outline plans to ensure the specialism of business and enterprise was a focal point up to post-16 curriculum delivery with new courses such as accountancy to reflect this.

Not all of the pupils were enthusiastic about the GEPs or the curriculum delivery. One Year 9 boy suggested that learning about cultures through The Gambian GEP was not the point: 'like it's just happened 'cause I don't think that was the whole idea of it (boy: interview 9A). The same pupils also felt they could learn more in their lessons: because 'we don't really do a lot of lessons about it and just, you want to know a bit more usually than just assemblies and you want to go in to the detail...(Girl: interview 9A).

The staff interviews produced data relating to the GEPs in The Gambia and China, along with plans to create opportunities to teach about the other BRIC economies. As documented above, the trips to The Gambia included activities

such as teaching while there, and disseminating the experience when back at school. However none of the staff mentioned these activities or sharing the experiences with the rest of the school. There was also a lack of reference to this in strategic documentation such as the school's improvement plan or the Ofsted report. However, the school's application to the UNESCO 'Associated Schools' did mention this process. (UNESCO application: School D).

ToH provided details of activities on the student visit to The Gambia in the months prior to the data collection (which included the Year 12s interviewed).

Two excerpts are presented here in Table 11:

| <b>Global Dimension Matrix 1</b> | Enterprise Workshop at Gambian School | Tree Planting Activity at Gambian School | Visit to Mosque | Trips | Cultural activities – drum and dance workshop | Visit to compound and naming ceremony | Visit and tour of women's garden | Staying at Halahin Lodge, |
|----------------------------------|---------------------------------------|------------------------------------------|-----------------|-------|-----------------------------------------------|---------------------------------------|----------------------------------|---------------------------|
| Global Citizenship               |                                       |                                          | √               | √     | √                                             | √                                     |                                  | √                         |
| Conflict resolution              |                                       |                                          | √               |       |                                               |                                       |                                  |                           |
| Diversity                        |                                       |                                          | √               | √     | √                                             | √                                     |                                  |                           |
| Human rights                     | √                                     |                                          | √               |       |                                               |                                       | √                                |                           |
| Interdependence                  | √                                     | √                                        |                 | √     |                                               |                                       | √                                | √                         |
| Social justice                   | √                                     | √                                        | √               |       |                                               | √                                     | √                                |                           |
| Sustainable development          | √                                     | √                                        |                 |       |                                               |                                       | √                                | √                         |
| Values and perceptions           | √                                     | √                                        | √               | √     | √                                             | √                                     | √                                | √                         |

| <b>Enterprise Matrix 2</b>   | Enterprise Workshop at Gambian School | Tree Planting Activity at Gambian School | Visit to Mosque | Trips | Cultural activities – drum and dance workshop | Visit to compound and naming ceremony | Visit and tour of women's garden | Staying at Halahin Lodge, |
|------------------------------|---------------------------------------|------------------------------------------|-----------------|-------|-----------------------------------------------|---------------------------------------|----------------------------------|---------------------------|
| Enterprise Process – Stage 1 | √                                     |                                          |                 | √     |                                               |                                       |                                  | √                         |
| Enterprise Process – Stage 2 | √                                     | √                                        |                 |       | √                                             |                                       |                                  | √                         |
| Enterprise Process – Stage 3 | √                                     | √                                        | √               | √     | √                                             | √                                     | √                                | √                         |
| Enterprise Process – Stage 4 | √                                     |                                          | √               | √     |                                               |                                       | √                                | √                         |

Definition of Terms:

**Stage 1** — tackling a problem or need: pupils generate ideas through discussion to reach a common understanding of what is required to resolve the problem or meet the need

**Stage 2** — planning the project or activity: breaking down tasks, organising resources, deploying team members and allocating responsibilities

**Stage 3** — implementing the plan: solving problems, monitoring progress

**Stage 4** — evaluating the processes: reviewing activities and final outcomes, reflecting on lessons learned and assessing the skills, attitudes, qualities and understanding acquired

**Table 11: GD and enterprise matrices: School D**

The Year 12 pupils did not make any reference to the specific activities in the matrices. The matrices suggest that the 'global dimension' and its various sub-categories were presented with equal status with the 'enterprise dimension'. However the nature of the opportunities was very different: the latter being centred on solving a particular problem or need, while the former related to knowledge and understanding.

As mentioned not all staff were as enthusiastic or positive about the partnership. HoC – head of citizenship - suggested that the term ‘partnership’ was contentious:

So although there is a partnership with The Gambia and we've got a link with the China school, I don't think we do much more than, like I say, just go along and visit and actually advance their School D bit by giving them some books or advance, we've set up a broadband scheme. There's a lot more we could do there. I think the partnership; we haven't quite fully made that link. (HoC: interview 3A).

HoC was critical of the school's GEP activities but also appeared to share the view, mentioned by some pupils, that the partnership's main function was to 'help out' or 'improve' the situation in the partner country or to be simply a marketing tool for the school. He mentioned 'advancing' the school and giving books and broadband facilities. Once again we see evidence of what appeared to be a paternalistic western perspective, reflecting the complex power-relations involved. ToH also presented this particular perspective when he described his involvement in setting up an orchard at The Gambian school to support their curriculum:

And I wanted this, the orchard to be the hub, and so does the school, the hub of what we do. Now the orchard links in to agricultural science, which is one of the key subjects they teach, so I've got the syllabus for that...we've funded solar driers and solar ovens so that links directly in to the home economics and directly in to the orchard and directly in to commerce and directly in to business studies...So ... we've got several little business ideas and facilities to link directly in to the syllabi of the school which will enhance the pupils' ability to learn and improve...you can transport those ideas directly in to our school as well cause we're running international business based on the candles. The pupils, through their development topics over here can do a case study on the business of [The Gambian] school and they can liaise with the pupils that way. There are lots and lots of potential. (ToH: interview 1A).

The quotation starts with 'I wanted'; there was no reference to the school's needs or desires. There was also no data regarding the initial 'partnership' agreement. In addition the business and enterprise specialism appeared central to all of the examples used by ToH. While ToH suggested there was 'potential' for developing this within School D's curriculum there was no evidence that this had happened.

The 'partnership' aspect of the GEP was briefly explored in the staff interviews. It was clear that pupils perceived this as a one-sided relationship, in that they had seen pupils visit The Gambia, but only staff making the return visit. Both CoYC and HoC commented on this imbalance:

It would be nice, but obviously there's difficulties in terms of getting pupils from The Gambia over to here and that can be very challenging cause, you know, we get a lot of access to go over and see what they're like and it would be nice to get the partnership two ways, but that gets very sort of difficult at times (CoYC: interview 2A).

HoC suggested both funds and visas were a problem:

Well yeah because we, our pupils pay to go out to The Gambia whereas obviously they wouldn't be able to afford it. But I do think there's issues around visas and issues surrounding that as well (HoC: interview 3A).

The word 'obviously' stands out in this response as if there is no expectation for the partnership to include reciprocal visits from pupils due to their relative poverty. This again may relate to the overall theoretical framework of post-colonialism and power relations.

However HoC suggested that the enterprise activities contributed to 'partnership':

The Gambia is in a different context I suppose where we could do a lot, we can support them, perhaps initially we thought more (...) but actually we're now going to be trading honey, for example, setting up those kind of things, so the partnership is definitely coming along there isn't it? (HoC: interview 3A)

These staff appeared to be aware of the complexities and challenges in making the partnership equal, although the lack of reference to this from other staff such as ToH and the head teacher suggested it was not a priority. Indeed it did not figure in any of the school's planning documentation.

A more critical perspective was presented by AST the geography AST, who at the time of the interview had been given the role leading the school's 'international links'. He said the 'international links seems to be another way of saying 'charity work' at the moment' (AST: interview 4A). This observation was reflected by the pupils who focussed on the enterprise schemes when discussing The Gambia, and on the school's plans to develop this aspect of the GEP.

In interviewing the staff it was difficult to ascertain exactly what was being delivered in subject areas by staff and what related specifically to the GEPs.

ToH described a range of curricular delivery:

There are things out there, there's poetry and various things in English, humanities does (...) learning projects on The Gambia, there's various art, African art things in art. 'DJ' had done in DT the T Shirts with The Gambia stuff linking in and the (...) went in to that. There's travel and tourism which looks at foreign countries, you know, geography certainly looks at all that at A-level (ToH: interview 1A)

While ToH's references suggest a broad range of curriculum opportunities he was actually critical of the school's delivery: 'having gone through these curriculum focus areas which are, which could have been better to be honest...' (ToH: interview 1A). ToH goes on to say:

I thought they were more tokenistic to be honest, you know, I'm just being honest you know. The art stuff, which was nice in regards to doing some art stuff in the School D and we came back and celebrated that but it was sort of almost a one off and at the end there was a bit of art stuff done in art... (ToH: interview 1A)

AST was also critical and suggested 'there is little going on in the curriculum'. He wanted to move the GEPs towards teaching and learning away from charity and fund-raising:

I think getting, moving things away from [charity]... so I'd like to make sure it gets away from that and it becomes more based on teaching and learning, understanding of other people's cultures and education and less about raising some money to build something (AST: interview 4A).

School documentation presented a notable lack of reference to current curriculum provision regarding the GEPs. The International Dimension Plan for 2010-2011 contained no reference to the curriculum at all, and the SIP focused on attainment, and personalisation of learning and progress. These are common and understandable foci for a school, but this lack of reference endorsed AST's observations. AST's new role and future plans for this exposed current practice. He argued that the school visits to the GEPs were exclusive and that the only people that benefitted were the few that actually got to go.

In terms of current provision, CoYC countered AST's comments by saying 'I think we're very good at some things, like I say, I think we're very good and I think for us the issues like with The Gambia is very well embedded within our curriculum' (CoYC: interview 2A). The teacher leading citizenship was open about the fact they needed to do more: 'at the moment we do, it's not necessarily guided towards international global thinking, at the moment it is a standard citizenship curriculum if you like' (HoC: interview 3A). HoC did identify one project that could relate to the Chinese GEP and 'what life is like in Britain':

...so the kids are learning about the citizenship links and they're kind of finding out about Chinese life, what's it like to be living in China, what's it like to be living in Britain. I mean we have done in the past 'what's it like living in Britain?' and our kids have produced lots of resources and we've sent them over to China, just recently, and they're doing the same for us, "what's it like living in China?" (HoC: interview 3A).

The pupils mentioned a similar project with the London school, though none of them cited citizenship as a subject in which CC or GEPs were explored. This may in part relate to a key aspect of the documentation; the Ofsted report of 2009 that was critical of the school's KS3 Curriculum particularly teaching and learning for years 7 and 8. Ofsted noted that major changes were in place for 'the curriculum at KS3 in 2010 and this will also tackle current weaknesses in the citizenship and personal, health and social education programmes' (Ofsted 2009: 7).

It appeared that the Ofsted findings were driving curriculum and staffing change in the school. HoC described how the head teacher had responded to the Ofsted report in changing curriculum provision for the following academic year:



And we've just had a whole load of restructuring ... he's kept in PSHE, international links, citizenship, so he obviously thinks those, they need to be important in the community... I think looking at the Ofsted report he needed to think, well I guess there was alarm bells really, Ofsted are going to be coming and looking at those things aren't they so...? (HoC: interview 3A)

The head teacher explained that they were planning to implement a new curriculum linking the GEPs to the school's specialism in KS3. This new 'International Middle Years Curriculum' (IMYC) appeared integral to the staffing changes in the school (see Figure 23 below). The head teacher explained:

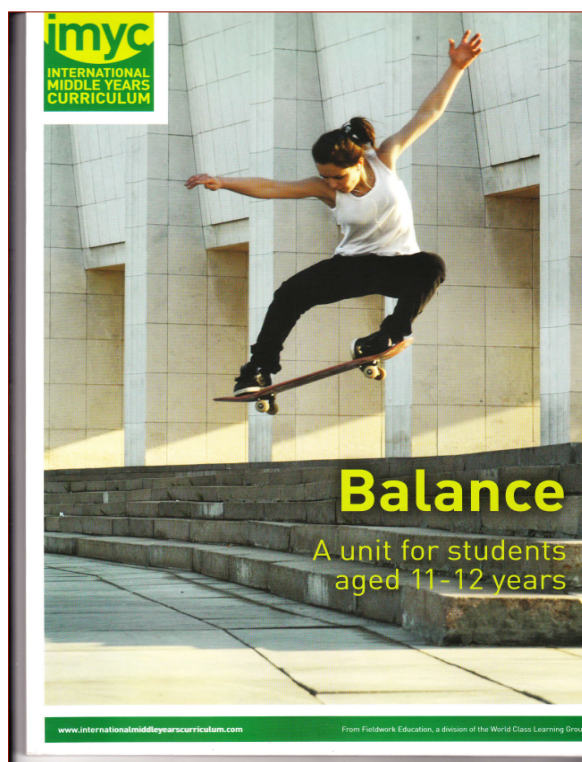
we are passionate about our specialism, a lot of schools are going to let their specialisms wither away now cause the funding had gone, we're not because actually we want people to be enterprising, and I don't just mean entrepreneurial, I mean enterprising because if you're enterprising you're more successful. So that's the first reason, the second reason is that we want to develop our international links, and the third reason is we want to develop our pupils as good citizens. But wrapping around that in like a sweet wrapper if you like, we've got this International Middle Years programme (HT 'A': interview 5A)

The head teacher here would seem to be making the connection between the specialism, the GEPs and also global citizenship – potentially a part of the CC commitment of the school. This was reflected in the schools' improvement plan. His plans included the new roles mentioned above and indicate how he was attempting to build capacity in to roles to ensure the delivery of the new curriculum. HoC (the lead on citizenship also one of the three new roles) explained how it would work:

Yes so there's three roles, there's the head of citizenship and PSHE, head of international links, and head of enterprise or related learning. And the idea is that those three roles work together to try and do work, stuff in the community, and then take some of that skill development or product in terms of a service or a skill or an actual physical thing that

they make or buy, take it abroad and then link with those other schools and then bring the services back to Britain. So it's global citizenship a step further really in my view (HoC: interview 3A).

The planned adoption of the International Middle Years Curriculum for KS3 appeared to address the main areas requiring improvement according to Ofsted. What is significant for the research is that the school used its specialism, GEPs and curriculum provision at KS3 to do this. Ofsted therefore could be seen as a driving force for change in this school.



**Figure 23: International Middle Years Curriculum**

One additional finding that emerged from the interviews was how the head teacher was ensuring that his changes in the curriculum and school provision were successfully implemented in the school. A key element of this was his approach to building capacity into the staffing structure and through new roles

and responsibilities. During the data collection period three members of staff were appointed to these roles, which were the head of PSHE and citizenship (Hock's new role), head of international links (AST's new role) and head of enterprise. These roles were designed to deliver the new curriculum and combine activities relating to the GEPs and the specialism. One aspect of this capacity building was the expectation that the roles collaborated as HoC explained:

And from next year, ... we're running the international middle years curriculum, and that's a collaboration between my job, international links, and head of enterprise, And the idea is that all three of us can work together, I'll deliver the curriculum, AST puts in the international element which can go in to the curriculum or outside the curriculum, and then DJ looks at the enterprise which can do both as well (HoC: interview 3B).

To achieve this collaboration time was allocated to the new roles. HoC goes on to explain how it would work:

Even ... the deputy head couldn't run that on his own, that would need to be a collaboration to make it work. ... as with all things, if one person's leading it in many ways it's going to fall or fail rather because there's not enough drive behind it, but if we've now got four staff including the deputy head to actually push this forward then that will definitely make a difference. We've been given lots of time, we've got lots of support from the provider of this curriculum, it's going to be very, very good for the school, a very exciting move forward (HoC: interview 3B).

The head of citizenship acknowledged the importance of collaboration and the limitations of individuals leading initiatives in the school. The head teacher described how the school structure would change to reflect this:

... I mean the idea is that it's all linked so the international work, the enterprise work, and the citizenship is actually all linked together...when you think about enterprise it encompasses all of those three and so that's why they all need to feed in to this middle years programme. And what we've done is we've also grouped the school so we've got subjects that are grouped together, so we've got maths, business, IT and science under enterprise and enquiry, we've got English, languages and humanities under enterprise and communication, PE and creative arts under enterprise and performance, and we've got these three under enterprise and community cause that's what it's all about. (HT 'A': interview 5A)

Staff appeared enthusiastic and committed towards these new roles. As HoC stated, he was 'excited' about the changes. There was a sense of optimism that was not so evident when the interviewing process began which was before the changes had been announced.

In summary all pupils appeared to agree that the GEPs the school had were important, and that they benefitted from them through greater intercultural understanding. A key theme to emerge was that of 'charity' and fundraising through 'enterprise' schemes. The school made clear in the SIP and other documentation (such as the UNESCO Associated Schools application) that the GEP was part of both the school's duty to CC and was driven by the school's specialism. The pupil experiences thus reflected the school's intended outcomes for its GEP. This was reinforced through the staff interviews several of whom appeared to share the head teacher's vision and values; using the school's specialism and focusing on enterprise schemes to help self-fund the Gambian GEP. The head teacher was clear about his values, and how the school's specialism and activities reflected this. He used Ofsted, the GEP and global citizenship as a catalyst for curriculum change, and identified key members of staff who appeared to have similar value systems to deliver change (although the head teacher's values were not shared by all staff). However, despite its inclusion in the CC section of the school's improvement plan, there was little reference from staff to the ways in which the GEP contributed to an understanding of other cultures and cohesion. Some members of staff were openly critical of the GEPs and suggested that the Gambian GEP was one-sided and based on charity. The

enterprise schemes, funding opportunities and one-way nature of the visits compounded this issue. These are significant findings and relate to the problems in managing equitable GEPs and the complexities of GEPs informing meaningful intercultural understanding without reinforcing notions of difference.

#### **4.3.4 Summary of main findings for school D**

The following is a summary of the main findings that have emerged from school D:

- Participants in school D appear to value intercultural understanding and community cohesion. Pupils, staff and documentation identified potential benefits in using GEPs to inform this.
  - Staff (particularly the leadership team) define their understanding of community cohesion through Ofsted.
  - Staff see the lack of ethnic diversity within the school and community, as a reason *for* promoting intercultural understanding and community cohesion, and identify the GEP as a means of doing this.
  - Pupils cite a wide and varied curriculum, and identified GEPs in contributing to their intercultural understanding and used 'inclusive' language.
  - Whole-school communication in school D, often pupil-led, appears to contribute to inclusive and cohesive values within the school, even for those pupils not directly involved in GEPs.
- The head teacher presents values that appear to reflect the school's specialism and promoted intercultural understanding as an educational necessity in preparing pupils to work in a global market place. Many (but not all) staff shared these values.
  - The Young Chamber appears to be a scheme that encouraged engagement with the community. The Young Chamber's involvement is a reflection of the influence of the school specialism: Business and Enterprise, and is indicative of how this specialism influenced school activities.

- Ofsted appeared to be a catalyst for curriculum change, with the GEPs and global citizenship used as vehicles for this in KS3. New roles were established to deliver these changes, with staff appointed in part due to their values identified as relevant to their role.
- While GEPs may have been identified as useful in promoting intercultural understanding, they are underpinned by complex power relations in unequal partnerships. They are associated with fundraising and helping the poor, with funding and enterprise schemes reinforcing these inequalities.

#### **4.4 A summary of themes that have emerged that require further discussion**

The intention of this research is to explore a possible relationship between two schools' approaches to their duty to promote community cohesion and engagement with global educational partnerships, and to ascertain what factors potentially inform this relationship. What has emerged from the findings is a complex and more subtle picture of the schools' activities and how they perceive their duties and role in relation to these initiatives. This research illuminates the practice of these two schools and their approaches to promoting community cohesion and intercultural understanding, alongside how individuals perceive: difference, cultural diversity, global educational partnerships, educational policy, their responsibilities and the broader purpose of education.

How 'difference' and diversity is understood emerges as an important finding in both case studies. Participants in both schools recognise intercultural understanding as important in promoting community cohesion, yet there is a range of perspectives and understanding evident. There are examples of essentialist beliefs and 'Othering' in relation to perceived difference, and a lack of need to learn about cultural diversity in predominately white ethnic communities. There is also the association of cultural diversity with poverty,

aid and trade. The possible implications of, and reasons for this, require further examination.

Associating cultural diversity with poverty and aid has implications for how GEPs are perceived. The findings in both schools suggest there is little recognition of the complexities associated with global partnerships, particularly with schools in the global South. Specifically issues of historical power relations, and how this may influence the process of intercultural understanding. Utilitarian educational ideologies potentially influencing the use of GEPs to promote business, enterprise and marketing for schools, and the association with poverty and paternalistic notions of fundraising reinforce these complexities. This could problematise their potential to promote meaningful intercultural understanding, and hence their relationship with community cohesion.

How schools interpret and respond to educational policy and politics requires further discussion. Since this data has been collected and analysed new educational policy has implications for this study. Further to this, how schools' respond to policy and particularly Ofsted, highlights an issue regarding the procedural nature of evidencing practice, without awareness of the processes of change at play. Awareness of the *processes* of attitudinal change through intercultural contact and implications this has for schools involved with GEPs and the promotion of community cohesion will be explored.

Where this research adds to new understanding may come from how theories identified in the literature review are used to make sense of these findings. In particular how Postcolonial Theory can inform the above themes will be discussed. This will include how postcolonialism can help interrogate educational policy and practice and offer alternative perspectives.

## **Chapter 5. Discussion**

### **5.1 Introduction**

This Chapter sets out to discuss the themes that have emerged from Chapter 4 in relation to the research questions. The theoretical framework set out in Chapter 2 will be used to help make sense of these. This Chapter will discuss the complexities and subtleties of the findings in order to shed new light on why schools behave the way they do with regards to community cohesion and global educational partnerships, and a potential relationship between the two.

As has been highlighted, it is not just the themes themselves that are of interest, but the points of intersection where one theme might inform or influence another. While both schools are state comprehensives, their actions and interpretations of policies and responsibilities are different. Thus issues are explored about the influence of policy and socio-cultural norms and how schools interpret these. Using postcolonial theory, dominant political discourses are interrogated and alternative approaches are explored, in relation to conceptualisations of difference, CC, GEPs, and school leadership.

The main research focus is to investigate the whole-school approaches to CC and GEPs in the two case study schools. Chapter 4 presents findings that indicate the two schools have different approaches and that this may reflect different interpretations of responsibility at a school leadership level. In section 5.2.1, how the case study schools appear to interpret and respond to their responsibilities is explored using the findings to inform the discussion. Section 5.2.2 identifies possible political and policy influences on school leaders through the examination of dominant political discourses. 5.2.3 Uses Postcolonial Theory to interrogate policy and practice. 5.3 Explores how Postcolonial Theory could contribute to alternative approaches to policy and



practice. Intercultural understanding as a potential area of commonality between GEPs and CC is identified in Chapter 2. The findings will be discussed with this in mind, and the extent to which this is recognised by participants of the research.

## **5.2 How school leaders interpret their responsibilities with regard to CC and GEPs**

Section 5.2 seeks to discuss how and why the case study schools behave the way they do with regards to CC and GEPs in response to particular findings from both case studies: School H presents aspirations in school documentation that appear to value intercultural understanding and community cohesion. Yet what dominates language used by participants is the conceptualisation of difference as ‘us’ and ‘them’ and what appears to be a literal and tokenistic response to Ofsted and educational policy. In addition, the delivery of ‘citizenship’ to KS3 is through ‘special days’ rather than as an explicit subject. School D appears to present more inclusive values and language. The perceived lack of ethnic diversity in the community is seen as a reason to encourage intercultural understanding. However, this school would seem to perceive both engagement with the community and their GEPs through a business and enterprise lens. These responses from both schools could be considered problematic in nurturing meaningful intercultural understanding within their community or GEP.

With the context of intercultural understanding (as identified in Chapter 2 as the potential ‘link’ between GEPs and CC), the above findings will be discussed, first discussing the key themes that have emerged followed by how dominant political discourse and policy may inform these perspectives. The last section of 5.2 interrogates the above using Postcolonial Theory.

### **5.2.1 Schools' interpretation of their responsibilities with regards to CC and GEPs**

This section explores the case studies and how they appear to understand and engage with CC and GEPs, and how they interpret their responsibilities with regards to this. I begin with how the schools have responded to their duty to 'promote community cohesion'.

The duty for schools to promote community cohesion, and the subsequent assessment through the Ofsted inspection framework, is interpreted in different ways by the two case study schools. What appears to underpin the two approaches is the extent to which the schools are engaged in activities that promote intercultural understanding, and how they prioritise and perceive their role in achieving this. There is evidence in both the school documentation and participant interviews that both schools appear to value CC. School D appears to use the school's previous Ofsted inspection as a catalyst for curriculum and staffing change, using the GEP and the IMYC curriculum with citizenship as central to this.

School H would seem to interpret Ofsted very literally; the inspection criteria is used to shape the leadership team structure, who in turn draw from Ofsted in defining their understanding of CC and their responsibilities. While this may be understandable, it does suggest that a possible 'inherent value' as a consequence of CC is not recognised beyond the school's duty to evidence activities for Ofsted. For example they also present a 'tokenistic' attitude towards Ofsted. While this is evident in participants' interview responses it is also evident in the school provision. An example would be that 'Cultural Diversity Week' was only provided when Ofsted was due to visit. While Ofsted itself is not responsible for this response, it does offer further support to the conclusion that for this school, and perhaps others, Ofsted inspection criteria serves as a box-ticking exercise.

Rowe et al. (2011), in their study of 27 primary and secondary schools, found a mixed response from school leaders regarding their duty to promote CC. Some schools felt they already served their local communities well, and cited existing legal duties to promote positive race relations and equality, and were, in addition, expected to involve pupils through formal consultation in the running of the schools (Rowe, et al., 2011). For these schools, having CC as a duty was perceived as an additional pressure, particularly given its inclusion in inspections by Ofsted. Responses included 'it's a burden' or as this head teacher stated:

I hate to say it but I don't think it would have come up to the top of my agenda had it not been pushed because I am so busy with other issues it almost has to be that before I can find time and prioritise this... we thought: Let's really embed it into the curriculum instead of playing at it by doing "culture week" or whatever (Rowe et al., 2011:16).

This comment acknowledges the importance of CC 'being pushed' to ensure a response from the school. I interpret this to mean its status as a legal duty for schools and a part of the Ofsted inspection framework. Of interest is the fact that the head teacher suggests it would not be a priority for the school had this not been the case, but, rather than dismiss their role, they commit to embedding it within the curriculum rather than 'playing...at culture week'. This implies that embedding such activities within the curriculum is perceived as a positive act, and that 'special days' are not valued. This reflects Ajegbo's (2007) recommendations and findings from Chen (2008) as presented in Chapter 2. Ultimately Rowe et al. (2011) found that the majority of schools saw the duty of CC as a benefit more than a burden, and a stimulus for more embedded and committed activities.

While Ofsted presents one possible reason why schools behave the way they do in relation to CC, I would suggest how schools conceptualise 'difference'

and perceive identity is also a contributing factor. A meta-narrative that emerges from school H is the theme 'Othering'. The participants appear to frame cultural diversity through ethnicity and a binary 'us' and 'them'. As will be discussed, this reflects the dominant political and policy discourse, which may help to explain why the school has this perspective. This, I argue, is problematic in contributing to intercultural understanding and thus community cohesion. It appears to be a greater issue where school H perceives its local community as predominantly ethnically white British and that therefore the need for intercultural understanding and community cohesion is less. The head teacher describes his school as 'parochial' and says that his pupils tend to stay or return to the locality; intercultural understanding may be useful for the workplace, but given the lack of ethnic diversity, CC is not considered a priority. School H's approach to the delivery of citizenship is counter to Ajegbo's (2007) recommendations of teaching citizenship discretely. The head teacher has organised the curriculum so that citizenship is taught through specific 'special days' where themes are delivered to pupils such as fair trade (Chen, 2008). It is possible that this approach has contributed to the notion of 'Othering' as themes associated with citizenship are not delivered within the mainstream curriculum and therefore could be regarded as tokenistic, and 'bolted on', a concern highlighted in the Ajegbo Report (2007). This approach reflects a finding from Rowe et al. (2011) that there has been 'slippage' between the original CC duty and the reality in practice: 'specifically the difference between 'enrichment' (for some) and 'entitlement' (for all) (p.18). I would suggest that if schools responded to Ajegbo's (2007) recommendations, citizenship would be an entitlement for all. Yet delivery in this school potentially presents the subject as a 'token' part of school experience, rather than integral to 'developing well rounded individuals' (Ajegbo, 2007) despite the school's intended outcomes stated in their school documentation.

If a school's understanding of 'difference' is a binary and 'exclusive' one, this is not challenged or questioned in the current system. This is also related to policies and guidance material for schools, which do little to challenge this

perspective. The complexities of the concept of 'difference' are not problematised in guidance for schools, nor challenged by Ofsted, meaning that schools may simply lack awareness of the issues. This finding is endorsed by Rowe et al. (2011) who identify that guidance given to schools was 'non-problematic in its focus, leaving schools without help in addressing a range of complex issues' (Rowe et al., 2011: 17).

How do the case studies approach their GEPs or the teaching of the global dimension? School D frames its contribution to CC via its GEP with the Gambia and planned partnerships with the BRIC economies as evident in its School Improvement plan 2010-11. A further exploration of the schools' engagement with GEPs follows.

School D is driven by its business and enterprise specialism. It appears evident from the findings that school D uses the GEP to promote and market the school. This is perhaps an understandable outcome from an activity that requires considerable effort and time to maintain, but it does suggest the GEP is seen as a 'trophy' activity for the school that can contribute towards publicity and awards that in turn are important for the school's image. While this in itself is not problematic, it does present the possible risk that this publicity is seen as more important than the quality of experiences and it may influence the type of activities that are delivered through the GEP. It also reflects a neoliberal approach to education. Further to this, the school uses the GEP to nurture entrepreneurial and business based skills through 'contact' with people from overseas. The benefits cited by the head teacher are that these experiences develop skills for the workplace. The school uses its GEP to run small-scale business activities to help fund and sustain the GEP. One could argue that this is an important element of ensuring the long-term survival of GEPs amid cuts to external funding. The school's ambitions are clear, and the drive from the head teacher and shared 'vision' from staff seem integral to this initiative. However, this also reflects the dominant socio-political discourse and associated market economy model, which, as has

been discussed, can be problematic in nurturing intercultural understanding and equitability, thus reinforcing notions of difference.

This is also a potential issue where both schools associate their international activities with fundraising and helping the poor, rather than contributing towards intercultural understanding, despite the schools referring to this in their school documentation and planning. School D's active Gambian partnership is very much framed within their business and enterprise specialism and community activities relate to fundraising and supporting enterprise schemes for the partnership. School H sees the initiation of a GEP such as this as too challenging, and staff cite a lack of capacity in their roles to enable them to do this. While participants in both schools, including pupils, refer to the benefits of mutual intercultural learning as an outcome of GEPs, the association with fundraising and helping the poor dominates. This reflects Bryan and Bracken's (2011) findings that one of the two main approaches to GEPs in schools (in Ireland) is to 'help'. The other, notably, is for 'mutual learning'.

However, there is evidence of what I interpret as positive examples of provision and inclusive perspectives, particularly in school D, and they appear interconnected. Edge et al.'s (2011) findings support the evidence from this research that a GEP could be a vehicle for promoting CC, through engaging the community and embedding the partnership in the curriculum. In addition, 'exchange visits' are seen as 'crucial'. School D uses their GEP in The Gambia to contribute positively to the school's promotion of community cohesion, the curriculum, and a vehicle for curriculum change and innovation. The Gambian GEP is well established and has a team of enthusiastic staff and engaged post-16 Youth Chamber pupils involved in running it. The GEP appears embedded in the curriculum, particularly in PSHE and humanities subjects, but also in music and English. While there does not appear to be any whole-school planning for this, it does present the pupils with a range of experiences. Thus the GEP becomes a means for delivering education about

complex issues such as poverty, trade, globalisation and racism. Embedding the GEP in this manner, it seems, counters the potential exclusiveness of a GEP, alongside the school's use of communication. Pupils benefit from this approach when different subjects contribute towards an understanding of the complexities of a GEP, including power relations and the dangers of stereotyping. The findings suggest that the inclusive attitudes evident in the pupils in school D may be a result of the school adopting this approach to its curriculum provision, and the use of pupil-led activities and engagement with its GEP. School D's pupils appear to both value greater intercultural understanding and present awareness through inclusive values as evidenced by their views and the language they use. The findings further suggest that the school has nurtured these perspectives through a multi-faceted, embedded and whole-school approach to contributing towards intercultural understanding. This is achieved through a myriad of opportunities for pupil engagement with issues relating to diversity and the community, alongside effective communication within the school and the use of pupil voice to lead activities. In addition, there is clear strategic planning (relating to the use of GEPs and Young Chamber for CC) at whole-school level. The embedded nature of these, and related activities in the curriculum, is one aspect of school D's approach that appears to contribute to inclusive values.

School D suggests its use of the Gambian GEP contributes towards community cohesion, and is also integral to different parts of the curriculum (particularly at Key Stage 3). The GEP is used as a vehicle for leading community based enterprise schemes, and information regarding the GEP is communicated through the whole school via emails, assemblies, newsletters and AV displays. The GEP, presented in this way, appears to be effective in contributing towards inclusive attitudes among pupils. It is also integral to planned curriculum change and innovation within the school.

Another finding that I consider relevant is that School D delivers citizenship discretely, and as Personal Social and Health Education (PSHE) is also

taught separately, a distinction can be made between the two. Therefore, pupils do not view the two as the same subject (which can devalue citizenship). While citizenship as such is not specifically identified by pupils as a subject where inter-cultural learning takes place, nonetheless, its delivery of culture and faith related issues appears to be another important aspect of the school's promotion of CC. School H's approach is different as has been discussed. By delivering its citizenship through PSHE and special non-curriculum days, it suggests that a lack of value is placed on the subject, and this may contribute towards the less cohesive values evident within the school.

The use of 'pupil voice' is recommended by Ajegbo (2007) and cited by Rowe (2011) as being an example of effective practice. It also suggests a school values its pupils' perspective (Johnston, 2005). School D employs strategies to counter potential exclusivity through this adoption of effective pupil-led whole-school communication, that ensures all pupils and members of staff are aware of the latest news and events and feel a 'sense of belonging'. This approach, it would seem, engages the whole school and the local community and endorses Parekh's (2000) description of a 'community' that informs community cohesion. The school also provides a small yet significant example of how pupil empowerment through involvement in school activities appears to have led to higher levels of thinking and understanding in relation to notions of 'difference' and inclusivity.

School H, where the head teacher had been in post for a longer period of time, appears to have responded very literally to educational policy and Ofsted. This, along with school D, where the head teacher's values directly influence provision and pupil understanding, supports Raynor's (2013) findings that school leaders' values can, and do, influence provision, and perhaps pupil values too. There is also evidence from this research that suggests identifying professionals' values can contribute to the success in implementing whole-school change. In responding to its recent Ofsted report,



the head teacher of school D focuses on curriculum change in Key Stage 3, and in order to facilitate this change creates a number of leadership roles. Central to the recruitment process for these roles appears to be the identification of individuals' values in relation to the role and responsibility. For example, the member of staff who had been leading citizenship found that implementing the new IMYC curriculum, which has citizenship as a core subject, was his new responsibility. In addition, a role was created for the management of the GEPs and perhaps significantly, all the new roles were given capacity to work collaboratively. Sunley and Locke (2012) found that the discussion of values could contribute to professional development of staff and Day et al. (2005) suggest:

When teachers are able to see the relationship between their values and the strategic direction of the school they are more likely to become highly engaged with those directions – both emotionally and intellectually (p.574).

This, I argue, is an example of a school leader building capacity and responsibility into key roles to ensure effective change, and that by identifying individuals' values and perspectives, this potentially adds to the likelihood of success.

What the findings reveal, and where they add to existing research, is that by utilising an inclusive and pupil-led approach as demonstrated in school D, it is possible to run a GEP where pupils develop intercultural understanding and inclusive perspectives. Thus a GEP has the potential to contribute to community cohesion. Yet I would still suggest that even in this example where there are perceived benefits, issues remain unchallenged and there is more that can be done to ensure pupils are aware of the complexities of such issues, ensuring they understand the causes of poverty and the colonial past so that stereotypes and western- centric notions of supremacy are not reinforced.

### 5.2.2 Dominant discourses in educational policy

In order to begin to explore issues around why the two case study schools have responded in the way they have to their responsibilities with regard to CC and GEPs, an exploration of the dominant discourses in educational policy that may influence school leaders is required. This is necessary given the themes that have emerged from the findings. In particular, in school H this relates to the theme 'Othering' and how difference is conceptualised, together with a lack of emphasis on community cohesion or GEPs. In school D the theme 'Business and Enterprise' and its influence on the school's curriculum and educational experience with regards to CC and GEP. The emerging understanding of GEPs and CC, based on the literature and empirical research, would seem to suggest that they are ideologically informed. Therefore, this section briefly explores what I consider to be the context for this.

I begin with a summary of my interpretation of ideologies in Table 12 that are relevant to educational policy development in England and how their representations of difference and intercultural understanding could be contextualised within GEPs and CC. Key differences are in **bold** text:

| Perspectives on cultural difference and intercultural understanding |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
|---------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                     | Neoliberal                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | Liberal                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | Postcolonial                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <p>GEPs</p> <p>→ Culture</p> <p>→ Poverty</p> <p>→ Difference</p>   | <ul style="list-style-type: none"> <li>Fixed identities: essentialism. Binary notions of identity: rich/poor, us/them.</li> <li><b>Globalisation – global economies: marginalisation of LEDCs.</b></li> <li>Modernity: Dominant western perspective of development through economic growth.</li> <li>GEPs to promote enterprise skills for workplace.</li> <li>GEPs led and funded from global North.</li> </ul>                                                                                                                                                                                                                                                                                 | <ul style="list-style-type: none"> <li>GEPs learning 'about' other cultures.</li> <li>GEPs associated as link with 'poor' country in global South</li> <li><b>Paternalism-development through aid and charity: western-centric supremacy helping poor countries</b></li> <li>GEPs associated with aid and fundraising for poor.</li> </ul>                                                                                                                                                                                                                                                              | <ul style="list-style-type: none"> <li><b>GEPs for mutual learning and partnership.</b></li> <li><b>Identity: plural, not-fixed, changing.</b></li> <li>GEPs contribute to intercultural understanding through meaningful contact.</li> <li>Learning 'with' and 'from'.</li> <li><b>Global economic poverty has socio-historical causes with a colonial legacy.</b></li> <li>Value placed on richness of culture, histories and societies in global South</li> <li>Awareness of these power-relations within GEPs.</li> <li>Value placed on marginalised 'voices' and sustainable development projects.</li> </ul> |
| <p>CC</p> <p>→ Culture</p> <p>→ Difference</p> <p>→ Education</p>   | <ul style="list-style-type: none"> <li>Fixed identities: essentialism. Binary notions of identity: rich/poor, us/them</li> <li><b>National identity: dominant. Top down hierarchy.</b></li> <li><b>Assimilation/universalism - minority cultures adopt/comply with dominant culture's (National) values: Fundamental British Values</b></li> <li>Learning 'about' culture is a workplace skill.</li> <li>- Education: Utilitarianism</li> <li>- Education: business, target/performance driven</li> <li>Cultural diversity framed by ethnicity.</li> <li><b>Market-based society Free-market capitalism – informs educational ideology</b></li> <li><b>State control of education</b></li> </ul> | <ul style="list-style-type: none"> <li>Fixed identities, essentialism, binary, difference: rich/poor, us/them: 'Othering'.</li> <li><b>Citizenship education</b></li> <li>Learning 'about' culture is a workplace skill.</li> <li>Multiculturalism- communities of segregated groups. Cultural diversity framed by ethnicity.</li> <li><b>Freedom: remove government control</b></li> <li><b>Favourable of individual rights and citizenship</b></li> <li>Multicultural education</li> <li><b>Tolerance of others</b></li> <li><b>Individualism: Celebration of difference and diversity</b></li> </ul> | <ul style="list-style-type: none"> <li><b>Identity: plural, not-fixed, changing.</b></li> <li><b>Interculturalism: community cohesion valued and achieved through intercultural understanding (via meaningful contact and dialogue)</b></li> <li><b>Alternative approach to school leadership: bottom-up approach: Pupil-led</b></li> </ul>                                                                                                                                                                                                                                                                        |

**Table 12: Ideological perspectives on cultural difference and intercultural understanding**

I would suggest there are elements of both liberalism and neoliberalism in the findings from both schools. For example, both schools appear to associate GEPs with fundraising and learning 'about' other cultures. School D would appear to have adopted a utilitarian view of GEPs/CC and educational provision as providing skills for the workplace. School H has a top-down approach to decision-making and leadership which influences curriculum provision. Both schools acknowledge the influence of Ofsted and therefore state control, school H especially so.

Liberalism tackled the challenge of resolving so-called tensions within communities through multiculturalism in the 1990s. As Parekh (2000) describes, the liberal model within which multiculturalism sits, is of one national public culture but with diversity among and within the private spheres of individuals and communities. However, this approach is now viewed critically and is said to have failed (Cantle, 2012). The approach appears to be based on fixed notions of identity and culture (often framed by ethnicity) to encourage 'tolerance of others' between segregated groups. This appears to have reinforced notions of difference, which in turn has manifested in a fear of difference (Cantle, 2012). I argue that where educational policy has adopted a multicultural approach, such as encouraging schools to 'celebrate difference', this has inadvertently perpetuated essentialist and binary conceptualisations of difference, framing cultural diversity as ethnicity which I believe is problematic in promoting meaningful intercultural understanding and community cohesion (Gilroy, 2008). This, I would suggest, is evident in both case studies. Perhaps of greater concern is the current influence of a neoliberal Nationalist model (Parekh, 2000) where the state promotes a single national culture and expects all to assimilate it. One could interpret the recent introduction of fundamental British values to educational policy and discourse as this. This, as will be discussed later, would seem to have replaced community cohesion and there is now a duty for schools to promote British values (Bolloten et al. 2014; Richardson and Bolloten, 2014; Wright, 2012).

Cantle (2012) promotes 'interculturalism' to replace multiculturalism, and identifies the need to encourage intercultural dialogue and break down the bounded siloes existing within diverse communities. This would perhaps underpin both community cohesion and GEP related activities. School D implies that the overseas experiences are beneficial, but it appears to be a one-sided partnership. However, I would suggest even this concept is problematic if, as Cantle (2012) suggests, intercultural dialogue is seen as the tool for doing this without consideration of the importance of facilitating this dialogue. Cantle asserts that this approach 'has certainly helped to challenge 'otherness' in a spirit of openness' (p.143) but relies on bringing groups together based on their difference, fostering an 'understanding and empathy with others' (p.143). In doing so, Cantle does not question that this too, reflects binary 'difference'. While these issues reflect challenges within communities and nations to promote cohesion, the same essentialist values have implications globally, and I argue that this has implications for how difference and diversity are conceptualised, particularly with regards poverty, development and the global South. It might also explain why schools continue to teach about 'other' cultures and present binary notions of difference. This is a challenge for both schools in predominantly white mono-cultural communities and how they might create intercultural experiences within their locality.

The UK's approach to international development, which received particular attention under New Labour, is seen as problematic in this regard. The Government's White Paper of 1997 set out the UK's development plans, but was criticised (see Noxolo, 2006) as being paternalistic in its approach to development. Paternalism is based on the liberal concept of development, which seeks to tackle poverty through economics and aid. This then emerged as the dominant development discourse evident at the time and remains today, and is based on the underlying essentialist assumption of western (economic) development superiority – identified in Chapter 2 as 'modernisation theory' (Baaz, 2006; Sylvester, 1999). A paternal perspective is reminiscent of colonial power relations and has the risk of associating GEPs

with poverty and fundraising (Bryan and Bracken, 2011). Little awareness of socio-historical power relations can undermine true mutual partnerships that, from a postcolonial perspective, would be desirable. This, I argue, is problematic with regards to meaningful intercultural understanding. Both of the case studies present an association with the global dimension and/or their GEP with opportunities to fundraise and 'help the poor'. This is unquestioned by participants in both schools. In school H, references are made to both hypothetical arrangements to help the Japanese post-tsunami and with topics such as fair-trade and poverty delivered through assemblies. For school D, fundraising was a central part of the engagement with the local community, to sustain the Gambian GEP. Again, there was no acknowledgement of the underlying paternalistic/partnership issues this may cause, rather there was a key focus on the enterprise schemes and the transferable skills pupils were developing. Head teachers in both schools presented views that reflect these findings, and whole-school planning also associated fundraising with the schools' international and CC related activities.

There are implications of liberal and neoliberal ideologies for educational policy. Policies such as the duty for schools to promote Community Cohesion and the introduction of Citizenship to the National Curriculum (as described in Chapter 2) emerged from the governance of New Labour. While Labour is associated with more liberal policies, it is evident that the power of market values (neoliberalism) introduced under the previous Conservative Government (such as the state controlled introduction of the National Curriculum) did not change under New Labour. Under the present Coalition Government, neoliberalism and neo-conservatism have come to the fore (Wright, 2012, see also Apple, 2001 and Halstead, 1997). Examples include a utilitarian view of education as preparing young people for a workforce and the creation of academies and free schools under the present Coalition government. Here, power, funding and governance of schools have been devolved and schools find themselves within a competitive economic marketplace and seen as businesses (Wright, 2012; Hicks, 2007). While educating children to become prepared for a vocation is not an issue,

dominating educational systems and policy with utilitarian values, I argue, becomes one as it has implications for how pupils perceive the world around them. Framing intercultural understanding as a vocational skill, as suggested by the head teacher in school D, implies that this will aid and benefit someone with this skill in the global market place, rather than perceiving this as an inherently important attribute that can contribute to inclusive and cohesive values.

How school leaders perceive inclusivity and their responsibilities towards CC within their schools and communities may reflect how these agendas are presented through policy. For example, the head teacher in school H suggests there is a lack of need to prioritise intercultural learning in a predominantly ethnic white and parochial school. Relevant to this study is an understanding of ideologies that underpin community cohesion policy and Ofsted's inspection framework as presented in Chapter 2. Community cohesion became a legal obligation and statutory duty to be inspected by Ofsted in September 2008 as a result of identifying schools as means of promoting cohesion following incidents of racial tension in diverse communities. This was perceived as a positive move and gave intercultural understanding and CC credibility and status, and reflected the government's stated commitment to challenging racial and cultural tensions in communities across England (Ajegbo, 2007) and put the focus on schools and their community-wide responsibilities (Cantle, 2012 and Ajegbo, 2007). However, as presented in Chapter 2 the definitions of community cohesion reflect essentialism such as 'learning to understand others' (ICC, 2007: 2) and universalism such as 'different groups of pupils united through shared, common values' (DCSF, 2007: 6). While one could understand the use of shared values as a point of commonality, this is another example of a conceptualisation of difference that I argue is problematic in contributing towards intercultural understanding, thus potentially undermining the effectiveness of CC. It reflects a neoliberal and neoconservative assumption of dominance requiring the adoption of similar values by minority groups. Further to this, the role of Ofsted in inspecting schools' duty to 'promote

community cohesion', I suggest, does not encourage an awareness of these issues and the processes involved in intercultural understanding. It could also be argued that the word 'promotion' reflects a neoliberal market economy discourse, where CC is a commodity to be promoted.

The Ofsted inspection framework in use at the time of the data collection, required schools to evidence activities without engaging in a meaningful dialogue that encouraged an acknowledgement of how the activities promoted CC. As a consequence, I contend, schools have the capacity to take their duty literally, and in a tokenistic manner, resulting in the listing of any activities within the community as evidence of CC. This is a finding from school H where the head teacher has structured his senior management around the Ofsted criteria, and those members of staff present their understanding of CC in particular as defined by policy. A common finding from both case studies is that in having to evidence their duty for CC to Ofsted, both schools list a broad range of activities without demonstrating any insight as to how or why they may contribute to 'cohesion'. Without this understanding and an evidence base it would appear schools may perceive the 'promotion' of CC as sufficient, rather than developing effective intercultural understanding.

It would seem that the constant flux in legislation could undermine the value of educational policies. School leaders in school H appear to be dismissive of their CC duties and present it as a 'box-ticking' exercise. Rowe et al. (2011) highlighted a perspective from one of his participants that frequent change appeared to devalue educational policy '[CC] seems probably to be flavour of the year and that it'll go away in a couple of years' time' (p. 10). This prediction is exactly what has happened, where CC (while still a legal obligation for schools), has not been an explicit part of the Ofsted inspection framework since 2011. CC appears to have disappeared from political and policy discourse, arguable re-emerging in the debate about British values (Richardson and Bolloten, 2014). While this rapid change in education policy is the norm in teaching in the state sector it raises issues about the perceived



value of such initiatives. If schools and staff believe an initiative is likely to be dropped, this is not an incentive to contribute more than they legally have to. I would argue that the benefits of intercultural understanding through educational opportunities and experiences are an important element of education in England. Those individuals in schools that value this beyond their legal duties may agree and continue effective practice. However, conversely, now that Ofsted is not inspecting CC, some schools may drop CC related activities entirely.

In Courtney's (2013) study of the experiences of head teachers to the changes in the 2012 Ofsted inspection framework it was found that where Ofsted prioritised pupils' attainment and progress, head teachers 'prioritised these and other judged areas over those not explicitly judged' (p.164). The risk is that schools' educational provision is driven by policy, and particularly by Ofsted. I would argue that this is a finding from school H, but that it is also understandable given the pressures schools are now under to 'compete'. Relevant to this study is Courtney's finding that 64% of head teachers in his study 'intend to spend less time developing links with their community, seemingly because Ofsted no longer inspects it' (p.168) which is 'in defiance of Chapman and Harris' (2004) contention that [community engagement] is vital for improving schools facing challenging circumstances' (p.168). Courtney concludes that school leaders are 'narrowing their curriculum to suit the [Ofsted] inspection model at the expense of providing a rich learning experience...which raises the question of what the purposes of education are, and what vision leaders are permitted to have' (p.168). Courtney calls for a 'broad, values-driven leadership agenda by head teachers' (p.164). This assumes, however, that school leaders' values are different or independent from the educational ideologies informing educational policy. As stated, the head teacher in school D presents opinions about his vision for the school that seem to reflect utilitarian perspectives, and the head teacher at school H has structured his school around Ofsted, so it is challenging to know at what point their personal values reflect or contradict dominant educational ideologies. Raynor's findings (2014) suggesting that 'the greatest influence on the agency

of school leaders is the personal history that has shaped their values and given direction to their moral compass' (p.38) and that 'head teachers see their professional values as a constant and significant influence on their decision making' (p.39). Raynor counters Courtney's assertion in suggesting that head teachers take a 'professional risk in the interests of young people' when shaping their curriculum in the context of government policy (p.39).

These studies are relevant as they highlight the potential tension between state intervention and the values held by the teaching profession, and suggest that school policy, particularly the Ofsted inspection framework has a direct impact on educational provision in schools. Lance (2010) however, identifies a need for an 'ethical approach to leadership' (p.118) as a critical factor in school effectiveness and improvement in primary schools. Lance argues that positive values promote a 'cohesive culture, which is telegraphed between staff and pupils' (p.121), and that head teachers, particularly if in post long term, are influential in the development of these positive school cultures. Her study does identify a tension between government policy in relation to an 'era of league tables, national test results and Ofsted inspections' (p.122) and head teachers valuing 'authentic learning' and the 'students' learning agenda' (Starratt, 2007: 174) which would support Lance and Raynor's findings and has implications for this research.

The focus on 'fundamental British values' is an example of state intervention in education and has triggered much debate since its introduction to educational policy by the current Coalition government. This new emphasis, however, is seen as a direct threat to community cohesion and cultural identity (Bolloten et al. 2014; Richardson and Bolloten, 2014). As explored in Chapter 2, while 'values' is a term often used in educational policy, a definition of what 'fundamental British values' actually are remains elusive. It appears to reflect universalism as previously described, where all should follow values dictated by the state; yet without clear guidance of what these values are, this is a challenge. This is pertinent given schools are now inspected on their active promotion of British values (as opposed to community cohesion).

Actively promoting 'means challenging opinions or behaviours in school that are contrary to fundamental British values' (DfE, 2014). I would suggest this becomes particularly difficult in mono-cultural communities/schools (ethnicity, faith or otherwise, see Harford, 2015).

Ofsted's guidance for school inspections (2014) has the following statements:

Pupils develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain (p.35).

And:

The cultural development of pupils is shown by their understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain (p.36).

Further to this the revised standard for academies, free schools and independent schools' contribution to spiritual, moral, social and cultural development (DfE, 2014) states:

- 2 a) Actively promotes the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance for those with different faiths and beliefs...[and]
- 2 b) Further tolerance and harmony between different cultural traditions by enabling pupils to acquire an appreciation of and respect for their own and other cultures.

These requirements make it clear that schools need to promote attitudes and skills, and prepare them for life in 'modern Britain'. The word 'tolerance' appears and refers to one of the central liberal values. It would seem to be central to current policy rhetoric with regards to social cohesion, yet it is 'also far more problematic than usually realised' (Dunlop, 1996: 74). By definition it suggests the ability or willingness to tolerate the existence of opinions or behaviour that one dislikes or disagrees with. The challenge is allowing individuals the right to their own identity and beliefs and avoiding universalism, while ensuring people with different beliefs and values can get on (current policy frames this as 'tolerance'). However, as Dunlop (1996) contends, this suggests an acceptance of 'everyone's beliefs and preferences

whatever they are, [which] encourages the idea that beliefs and preferences are in themselves unimportant (p.74). Instead, Dunlop (1996) argues that there should be limits to tolerance and the resolution is to 'approach the other, with respect and humility' (p.75). I agree that respect and humility are valuable components of a cohesive society but believe that there is a need for greater understanding and awareness at a personal and community level, facilitated by dialogue and contributing towards greater intercultural understanding. Perhaps respect and humility would serve as useful pre-cursors to this process.

It may be of significance that while it would appear that 'fundamental British values' entered public discourse in 2014, the term originally came from the Home Office, and strategies to tackle extremism and terrorism (Home Office, 2011). It was incorporated into the Teachers' Standards and prominence in educational policy through Michael Gove's actions in 2012. Ultimately, though, while community cohesion may have been subsumed by British values, the underlying universalist and essentialist discourse remains the same.

This section has presented the influence of liberal and neoliberal educational ideologies that influence educational policy. It is argued that these underlying ideologies and perspectives are problematic in contributing towards meaningful intercultural understanding, and thus community cohesion. A focus on economic activities and skills for the workplace (as intercultural understanding is perceived in school D) has the potential to present notions of economic disparity, which, if this is the sole lens through which cultural diversity is understood, could reinforce modernist, essentialist conceptualisations of difference: rich and poor, us and them. These conceptualisations of difference are also evident in participants' perspectives in school H. Further to this is the perspective that being economically developed is in some way superior, reflecting imperial, colonial perspectives. This reflects the association with poverty issues, and fundraising evident in both schools' perception of the global dimension and/or GEPs. The current

educational and social context is the market-based society (Verhaeghe, 2014) within which schools have to compete, which, I suggest, is counter to a greater notion of cohesion within society. If, as I have suggested, this is the policy context in which schools operate, how have the case studies interpreted their roles and responsibilities with regard to CC and GEPs?

### **5.2.3 Using Postcolonial Theory to interrogate policy and practice**

In Table 12 ideologies are presented that, I suggest, underpin recent (and current) political discourse and policy and relate to liberalism and neoliberalism. Alongside these ideologies is a summary of where Postcolonial Theory might contribute to an alternative approach to intercultural understanding within GEPs and CC. Adopting this as the lens through which liberalism and neoliberalism and the research findings are viewed, I suggest that there are aspects of these ideologies that are problematic in contributing to meaningful intercultural understanding as part of community cohesion (and the capacity for GEPs to inform this) but that they might explain why the case study schools behave the way they do.

Chapter 2 explores the emergence of development theory, and development studies informing practical responses to tackling global poverty. The pressing and emotive nature of poverty, as perceived by those in the global North / 'economically developed' countries has triggered a philanthropic and humanitarian response that has led to the evolution of non-governmental aid organisations and development education. From my perspective, responding to poverty issues is an important and urgent action. Such views are common in schools, where there is a desire by teachers to encourage pupils to alleviate poverty. The danger is the potential for perpetuating stereotypes of poverty and patronising global partners. From a postcolonial perspective the issues are complex. The use of economic development as the key to solving poverty is associated with the emergence of modernisation, structuralism and dependency theories. An analysis of how western society frames poverty issues through development may help explain why development policy has

focused on economics, and perhaps more significantly why schools associate GEPs with the global South in terms of fundraising and charity.

What appears to be lacking from school D's engagement with GEPs (and certainly from school H given their lack of GEP) is an awareness of 'historically constructed inequalities in power, mobility, and resources in North-South relationships' (Andreotti, 2011 p.262). This seems pertinent given that school D's main GEP in the Gambia does not appear to be a mutual partnership (see also Andreotti, 2007, 2008; Burr, 2007; Noxolo, 2006). In Doe's report (2007) referred to in Chapter 1, he identifies that the majority of links between English schools were with former colonies. This, I contend, is a significant finding, and points to the importance of being aware of our colonial history and resulting power relations. Andreotti (2011), from a postcolonial perspective, describes the resulting assumptions of the 'global North as developed, democratic, objective, transparent, scientific, technological, ahead in history, educated, cultured, tolerant and evolved, in relation to a "global South" with opposing characteristics' (Andreotti, 2011: 262). This can result in an assumption of 'cultural supremacy, and civilizing mission...trying to help, civilise or educate the global South...making a difference out there [and] ...becoming global' (p. 272). This reflects both the dominant discourse of the UK's development agenda and is endorsed by the findings in both case studies; that a charitable 'helping them out' perspective dominates views of both GEPs and the teaching about distant places (Bryan and Bracken, 2011, Martin, 2011, Bryan, 2013). I would argue that the use of GEPs for fundraising in particular could potentially reinforce notions of 'Other' and stereotypical views of poverty when exploring culture in distant places, a view endorsed by Martin (2013). This appears to be further complicated when GEPs are led by schools, charities or governments in 'western' countries as is happening in school D, and the partnership becomes one-sided (Burr, 2007). There is clearly a tension between the schools' desire to raise awareness of poverty related issues through fundraising activities and the contribution this makes to an essentialist, binary and colonial view of 'us' and 'them', 'rich' and 'poor', 'North' and 'South'. This, I would argue, challenges the purpose and

perceived benefits of schools running global educational partnerships in the first place.

The problematic and complex issues of paternal power relations borne from colonial histories are often not explored or challenged by funding bodies or the schools themselves. In addition, as has been presented in the literature review, the guidance material made available to schools does little to inform schools of these complexities, and in some cases contributes to the western-centric perspective identified in this research. This is the challenge that faces schools that are utilising a GEP to encourage greater intercultural understanding and contribute towards CC.

As presented in section 5.2.1 the influence of neoliberal ideologies on educational and development policy has reinforced essentialism and binary notions of the 'Other'. I argue that these dominant political discourses and socio-cultural norms appear to influence how the two case study schools respond. School D focuses much of its activities linked to CC and GEP with a business and enterprise specialism, while school H does not prioritise CC or GEPs and there is evidence of 'Othering' in participants' views. Despite evidence of seemingly positive and inclusive practice in school D, their approach, I argue, reflects utilitarianism. As described, this has the potential to present notions of economic disparity, which can reinforce modernist, essentialist conceptualisations of difference.

#### **5.2.4 Summary**

This chapter thus far has discussed the findings through an exploration of themes that have emerged when examining the ways in which school D and school H interpret their responsibilities to promote intercultural understanding, contribute to CC and engage with GEPs. The dominant liberal and neoliberal

discourses in educational policy have been identified. These include essentialist perspectives in understanding difference, and modernist perspectives in viewing development through the economy. These perspectives, I contend, are problematic if they are the context within which meaningful intercultural understanding is encouraged, and limits the capacity for GEPs to contribute to this process. The interpretation of these policies in the two schools is discussed such as how schools may respond to Ofsted inspections of CC related activities without considering the processes or evidence of success. It appears that the approaches of the case study schools may reflect those evident in educational policy, and this, combined with how difference is conceptualised by school leaders, presents a scenario which I would argue is challenging if we are to encourage meaningful intercultural understanding.

The implications of this are explored in section 5.4.



### **5.3 Using a postcolonial perspective to inform schools' ethical engagement with CC and GEPs**

In 5.2 the discussion explores alternative perspectives in order to provide guidance on effective approaches to promoting community cohesion and engaging with global educational partnerships, including an exploration of how the two may inform one another. This section will draw on examples of where the case study schools seem to achieve this, and will use Postcolonial Theory to offer new insights and understanding into this process. In particular, I will examine how postcolonialism might inform:

- The conceptualisation of difference and the implications for policy and practice;
- The framing of poverty issues and development in schools and the implications for their GEPs;
- Opportunities for intercultural contact and how this might contribute towards intercultural understanding and CC;
- School leadership and governance.

#### **5.3.1 What does Postcolonial Theory have to offer policy and practice with regard to the conceptualisation of difference?**

Part 1 identifies essentialist and binary notions of identity and difference that, I suggest, influence policy and practice. It is argued that these perspectives, if left unchallenged, are problematic in the context of contributing towards meaningful intercultural understanding, and consequently has implications for schools' interpretation of community cohesion. Without acknowledgement that cultural diversity is about more than ethnicity (and could include sexuality, disability and age, for example) there is the risk that understanding of cultural diversity (and thus community cohesion) is framed through ethnicity alone. This can then lead to associations with poverty, trade, fundraising and aid, which I would argue is problematic in the promotion of meaningful intercultural understanding, and limits the capacity of GEPs, viewed through a similar lens, to inform this process. This appears to be the case with both case study

schools' engagement with GEPs/ delivery of the global dimension. These are associated with fundraising and charity. School H most notably presents 'Othering' as a meta-narrative emerging from the values of many of those interviewed.

Chapter 2 explores the relevance of applying Postcolonial Theory to help inform alternative conceptualisations of difference and approaches to development. While it has been argued as being too theoretical (McEwan, 2002) to tackle poverty issues in a practical and useful manner, I believe it has relevance in informing both policy and practice. Martin (2012) demonstrates how postcolonialism challenges binary oppositions and essentialism, paternal and modernist approaches to development, including a view that the West is at the centre and alternative cultures in the margins. Young (2003) describes how postcolonialism takes the Southern voice as the starting point (which in itself, it could be argued, reflects a 'binarism'), and focuses on the local and everyday lives (McEwan, 2008).

When viewed through a postcolonial lens, the two schools' approaches can be understood differently. School H appears to adopt essentialist conceptualisations of difference, and a top-down approach to curriculum delivery, manifesting in 'Othering' and reflecting dominant policy discourses. School D's approach is different. While viewing community engagement and GEPs purely through its business and enterprise specialism is problematic, its approach to a pupil-led, bottom-up approach to curriculum delivery and whole-school communication appears to contribute to inclusive values. This acts as a small-scale 'model' of postcolonially informed practice, where a traditional, top-down and essentialist approach to curriculum provision is challenged. This, I contend, has implications for both CC related policy and practice as described in Chapter 6, and also for school leadership as explored later in this Chapter.

Adopting Postcolonial Theory informed understandings of difference can contribute towards the removal of barriers and boundaries between ‘siloes’ groups within communities (as Cantle, 2012 has described the impact of multiculturalism in Britain). While I believe that valuing marginalised voices is important, thus challenging the traditional dominant cultural groups, I also suggest that adopting an alternative understanding of identity provides a new opportunity that moves the focus away from celebrating difference, ethnicity or poverty, and towards creating experiences for meaningful intercultural understanding. This would require an understanding of the perspectives and influencing factors of all parties as Baillie Smith (2008) contends.

I support Cantle’s view that rather than focus on celebrating difference or promoting (dominant) British values, Postcolonial Theory offers an approach where meaningful intercultural understanding is an important educational outcome in its own right, and that through this understanding, schools can contribute towards interculturalism and cohesion within communities, be they local, national or international, (Cantle, 2012). Therefore understanding identity as plural, not fixed, and changing is part of this alternative view which, I argue, can inform both CC and GEPs. The latter, for example, would then be based on mutual understanding and partnership, rather than aid and help (Bryan and Bracken, 2011; Ajegbo, 2007; Mackintosh, 2007).

### **5.3.2 What does Postcolonial Theory have to offer policy and practices in GEPs and global/development education?**

In Sizmur et al.’s (2011) evaluation report on DfID’s Global School Partnerships (GSP) programme, a largely positive picture is presented regarding the impact and effectiveness of the programme. The findings that reflect those that have emerged from school D include the positive ‘effect of awareness, attitudes and response of pupils’ (p. 3) and that those partnerships were most effective when ‘well established...and embedded in the whole school policy’ (p.4). In addition, the study found that one of the ‘most significant factors that separate GSP schools from non-GSP schools [is]

the relationship with the partner school as a two-way exchange' (p.7). There is also similar language such as the desire to 'open the eyes' (p.5) of pupils, reflecting language used by staff in school D.

While Sizmur's report presents the GSPs in a positive light, a number of issues require further consideration, and resonate with those that have emerged from this research. The report presents difference in a binary manner; 'our actions impact on those in poorer countries... [understanding] inequalities' and celebrating ethnic diversity (p.7). Outcomes also included 'their sense of self-efficacy' (making a contribution) (p.6). The use of the term 'self-efficacy' implies a sense of usefulness or effectiveness, and making a contribution implies charity. The report says that the majority of pupils had been involved in 'giving money to charities for work in poorer countries' (2011: 3). This example (and others in the report) present fundraising and charity and 'helping them out' as indicators of success in the GSP programme without challenging the underlying paternal power relations that are at play, and the messages that are conveyed to pupils regarding this.

Edge et al. (2011) 'report on the outcomes of a charity based programme intended to link schools in the UK with schools in Sub-Saharan Africa. A summary of some of the findings indicated that:

- Pupils in most schools were very interested in learning about the difference and similarities between pupils in their link countries and their challenges.
- Most teachers ...want to involve their children ... to:
- Learn about other countries and cultures.
- Provide pupils with an authentic exchange opportunity in the form of letter correspondence with 'friends' in another country...
- Counteract what they perceive as prevailing cultural stereotypes or assumptions about Africa and teach pupils that kids in Africa are just like them and vice versa.

**Figure 24: Summary of findings Edge et al.'s findings (Edge et al., 2011)**

In a similar manner to Sizmur's report, this frames the benefits of the 'linking' as 'us' and 'them'. It talks about 'similarities and differences', 'other cultures' and 'assumptions about Africa' (a large and diverse continent, not a country). The third bullet point presents a view that all children are the same; which is problematic when teaching about diversity and intercultural understanding. As with the case study schools in this research, the participants appear to 'mean well' but are not challenged in their views, rather the notions of 'Other' are exacerbated by the structure within which the activities take place. From a postcolonial perspective, I suggest these reports can potentially reinforce (or not challenge) practice that could be detrimental in contributing towards intercultural understanding, thus limiting GEPs' role in this process. This is an issue described in Chapter 2, as educators and academics have identified these issues and many of the practices that take place, particularly North-South GEPs (Martin, 2011; Bryan and Bracken, 2011; Burr, 2008; Andreotti, 2006; Smith 1999).

As described in Part 1, both schools associate GEPs with fundraising and charity and this, I argue, is problematic if the aim is to contribute towards meaningful intercultural understanding. Bryan and Bracken (2011) suggest this is a typical response to poverty issues in schools. Using GEPs to teach the global dimension in schools was supported by guidance material for schools (DCSF, 2007; ICC, 2007), and encouraged by the then New Labour government, as a means of promoting intercultural understanding through partnerships, and encouraging 'active citizenship'. Initiating GEPs and engaging with them became an educational target for schools (Mackintosh, 2007), and their value was often unquestioned or challenged (Martin, 2011). From a development studies perspective GEPs provided a vehicle for schools to engage directly with tackling poverty issues and served to enable schools to support 'active citizenship' at a global level (Halstead and Pike, 2006; Crick, 1998).

The tension between postcolonialism and development studies is explored in Chapter 2. There is reference to an evolution of the two perspectives where they can potentially inform one another. This, I suggest, has important implications for the potential of GEPs to contribute to CC. Postcolonial perspectives can challenge dominant colonial discourses, and assumptions that western ideas about development are 'somehow universal' (Martin, 2011: 208). As has been described, postcolonialism focuses on the 'Other's' perspective and can 'emphasise the need to understand development through the eyes of local people who are making daily livelihood decisions in situations of conflict, despair, uncertainty, ambivalence, hope and resistance' (McEwan, 2008: 140. see also Sylvester, 1999). Sylvester (1999) suggests postcolonialism 'has the potential to be a new and different location for human development thinking' (p. 717) and McEwan states that:

Emerging dialogues between postcolonialism and development studies have the potential to engage postcolonial theory in considering questions of inequality of power and control of resources... helping to translate the theoretical insights of postcolonialism into action on the

ground and a means of tackling the power imbalances between the North and South (McEwan, 2008: 14)

This would suggest that a consideration of the perspectives of all those engaged in development projects can potentially inform development activities while challenging existing historical power-relations and western assumptions. I contend this has significant implications for the management of GEPs and for their potential capacity to inform intercultural understanding. In particular, this focuses on the importance of mutual partnerships and shared responsibility in the leadership of GEPs.

However, an important question remains: are the complexities of historical power-relations ultimately insurmountable barriers to this process, or are there alternative ways to counter this? I would suggest that by using a combination of school D's approach which has been identified as effective in contributing towards inclusive values, and applying Postcolonial Theory to help inform schools' engagement with GEPs, schools can then foster inclusive attitudes and potentially greater intercultural understanding among pupils.

Western-centric notions of development supremacy (see Berthoud, 1997, Sylvester, 1999, McEwan 2008) are problematic in the context of promoting intercultural understanding and, given that neither case study school appears aware of these or associated power relations, these issues require further discussion. Postcolonial Theory illuminates these complexities and identifies the need to understand colonial legacies and power relations before meaningful intercultural understanding can take place. Postcolonial Theory, as explored in Chapter 2, has the capacity to inform development studies and offer new ways of viewing identity, diversity and development, and acknowledge the influence of colonial histories and power-relations (McEwan, 2008). As Baillie Smith (2008) contends, this debate needs to also consider Northern constituencies' perspectives on development, and the influence of

class, religion, location and gender. This could include schools, as this is something that does not yet appear to have happened.

If alternative views of identity and the conceptualisation of difference are adopted (as suggested in 5.2.1) this can lead to an alternative, postcolonially informed, perspective of GEPs. Rather than schools associating them with fundraising and enterprise projects, a focus on meaningful intercultural understanding as an outcome through shared, and mutually agreed, education projects is suggested. The challenge is how this can be achieved when the funding and management of many GEPs is in the global North. This requires an awareness of the issues described thus far to contribute towards a new mutually agreed framework for schools engaged in GEPs. With reference to the research focus on the potential relationship between GEPs and CC, I contend that by adopting Postcolonial Theory as a means of understanding and informing policy and practice with regards to CC and GEPs, this relationship can be productive. Schools could then approach their engagement with GEPs and CC having these things in mind:

- GEPs focused on mutual learning and partnership (Bryan and Bracken, 2011);
- Intercultural understanding through meaningful contact experiences;
- Awareness of colonial and/or socio-cultural histories and power-relations;
- Awareness of the complexities of fundraising and aid: value of marginalised voices;
- Learning 'with' and/or 'from' not 'about' cultures;
- Awareness of alternative notions of identity: plural, non-fixed, changing.



I contend that, in order to achieve this, a shift in ontological and epistemological perspectives is required, with a focus on the processes of intercultural understanding as presented in the following section.

### **5.3.3 What are the implications for ontology (ways of being), epistemology (ways of knowing) and methodology/pedagogy (processes of intercultural understanding)?**

A finding from both schools D and H already discussed is the tendency to list activities perceived as contributing towards CC, with little insight as to why and how cohesion is achieved. I contend that Ofsted have a role in encouraging this level of understanding which would rely on an awareness from all parties, about *how* cohesion can be achieved. In exploring the conditions required to promote intercultural understanding in Chapter 2, the success of community cohesion projects is considered to be due to the process of ‘contact’ between differing groups of people (Cantle, 2012; Gilchrist, 2004; Cook et al., 2007; Wetherell, 2007, DCLG, 2009, Abrams, 2010, Smith, 2011). This is referred to as Intercultural Dialogue or ICD by Cantle (2012) and draws from Allport’s (1954) Inter-group Contact Theory (CT) (Hewstone, 2007). Central to both approaches is the ‘meaningful interaction between communities from different backgrounds ... to promote trust and understanding and to break down myths and stereotypes’ (Cantle, 2012, p.129). The assertion is that ‘contact’ will promote cohesion, challenge racism and provide a sense of community. Inter-group Contact Theory would appear to be gaining in popularity particularly with reference to challenging prejudice (Cantle, 2012; Hughes et al., 2013, Dhont et al., 2014). This, therefore, has implications for schools and both their engagement with GEPs and with their local community and CC.

However, as presented in Chapter 2 the premise that ‘different’ groups of people are brought together unintentionally supports binary notions of

difference. While the contact is designed to break down barriers between different groups of people, the process may inadvertently contribute to 'Othering'. In addition, Pettigrew and Tropp (2008, cited in Hughes et al. 2013) suggest the underlying mechanisms required for change to occur through 'contact' include two 'mediators': intergroup anxiety and empathy. Empathy, Hughes suggests, has positive effects on attitudes and includes 'empathetic concern, which in turn... produces altruistic motivation to help others in need'; this assumes that one group is in need of 'help' from the other group and automatically creates a giver-receiver dynamic into the relationship (Hughes, 2013: 772). If this theory draws from a mechanism where a notion of empathy (and therefore associated notions of charity and helping others) is central to its success, it raises questions about how it can inform this study where complex power relations exist, which, as has been discussed, can be problematic in dealing with difference in GEPs. In addition, there appears to be a lack of acknowledgement of, or sufficient explanation of, the processes of change among participants, which, I argue, is necessary to promote effective strategies for intercultural understanding and cohesion, and which therefore limits CT's capacity to inform this research.

An alternative approach, and one informed by Postcolonial Theory, is that of transformational learning theory (TL). The context for this has been described in relation to schools' tendency to evidence their CC activities for Ofsted with no consideration of the processes involved. An added dimension is the two case study schools' white mono-cultural catchment areas, which can result in a subsequent lack of opportunities for pupils to have daily or meaningful intercultural experiences (and reflects Harford's (2015) concerns about how Ofsted is to inspect British values in such schools, a challenge for any school defined by its 'mono-culture' be that ethnicity, faith or other). Thus the challenge for such schools is to find ways to contribute towards CC and provide intercultural experiences without at the same time reinforcing negative or deficit notions of difference. This partly relies on how schools define cultural diversity and difference as described in 2a). One way forward may be to focus on the processes of intercultural experiences that elicit changes in attitudes

and promote inclusion as outlined below. In doing so, and by adopting an alternative, postcolonial approach towards identity and difference as presented in 2a), intercultural experiences can challenge binary notions of difference and stereotypical views, and contribute towards cohesion. In Chapter 2 'optimum conditions' for contact are identified and repeated here (Pettigrew and Tropp, 2006 in Hughes et al. 2013: 772) these conditions include:

- High-frequency contact
- High-quality contact: equal status among participants, cooperation, common goals and institutional support (Dhont et al., 2014).
- Establishing cross-group friendships (Hughes et al., 2013)

I would add to this an awareness of the historical nature of the relationship and how that might be played out in the present. Identifying these specific conditions could be useful in informing the management of a GEP and the design of activities associated with this and CC. Applying these conditions has the potential to maximise the impact of the experiences, while equity, cooperation and common goals are also important elements of partnership in a GEP (Burr, 2007). I propose that Transformative Learning Theory (TL) can be used to inform staff development and may offer an approach that can help explain the process of 'change' in participants' perspective. In light of new research in applying TL to international study visits (Martin and Griffiths, 2013); TL emerges as relevant in that it can frame this change with an alternative understanding of 'difference'. This research has significant implications for this study as TL is applied to international study visits to aid the understanding of processes that occur during intercultural encounters (where teachers from the UK visited The Gambia and India). It provides a new approach to TL, informed by postcolonial theory and in a relational understanding of learning and difference.

Central to TL is an 'experience' in the form of dialogue, and the subsequent learning which takes place. This provides a framework for understanding the form this change takes and the processes required in doing this (Martin and Griffiths, 2013: 1). This, I argue, is achievable in both case study schools through some of the activities that they are already involved in. The transformations are described in relation to the processes that change 'habits of mind' and 'points of view', where habits of mind relate to 'habitual ways of thinking...influenced by assumptions [such as] cultural, social, educational, economic, political or psychological' (Mezirow, 1997, cited in Martin and Griffiths, 2013: 3). TL, therefore, may help to explain the changes in understanding and shift in perceptions that can take place through GEPs and CC related activities, and identify the processes that cause these changes. Where TL could be seen as limiting in relation to this research is that it has traditionally focused on the individual change, rather than change in relation to 'other' and as Taylor expresses, TL needs to consider 'the role of context... the nature of catalysts of transformative change, the increased role of other ways of knowing, [and] the importance of relationships...' (Taylor, 2007 cited in Martin and Griffiths 2013: 19). Martin and Griffiths take into account these concerns and apply TL as a theory to frame a cross-cultural longitudinal study of transformation through international study visits. In doing so they argue that in the context of changes in habits of mind in North-South relations, postcolonial perspectives are crucial. In seeking to understand the form and process of the transformation through their research, and given the intercultural experiences that form the basis of the study, TL appears to have important implications for GEPs and CC related activities.

Previous research has indicated that international study visits (and to some extent teaching about the global dimension) can both elicit transformative change and even be described as 'life-changing', but can also fail to challenge assumptions and indeed reinforce stereotypes (Martin and Griffiths, 2013; Scoffham, 2013; Hutchinson and Rea, 2011; Scoffham and Barnes, 2009). Martin and Griffiths seek to establish how individuals position themselves in intercultural encounters through identifying the 'forms of knowledge' that might

affect this positioning. Three forms they have identified are summarised in Figure 25:

- Single stories: discourse that presents a narrative a place or culture as if it were the only story to be told.
- Models of development: the concept that development of a country is a uni-directional and evolutionary process, from an 'undeveloped'; country where poverty prevails, to a country of high mass consumption. This draws from a modernist framework which informs development policies and education, and is implied in notions of charity, fundraising and 'helping-out'.
- Traditions of thought: object-based, binary traditions of thought that dominate thinking about culture and 'Otherness in the 'West'. This reflects traditional scientific exploration common in colonial times when the 'Other' was viewed as an object to be studied. Cultures seen as 'fixed'. 'Western' nations seen as superior and dominant.

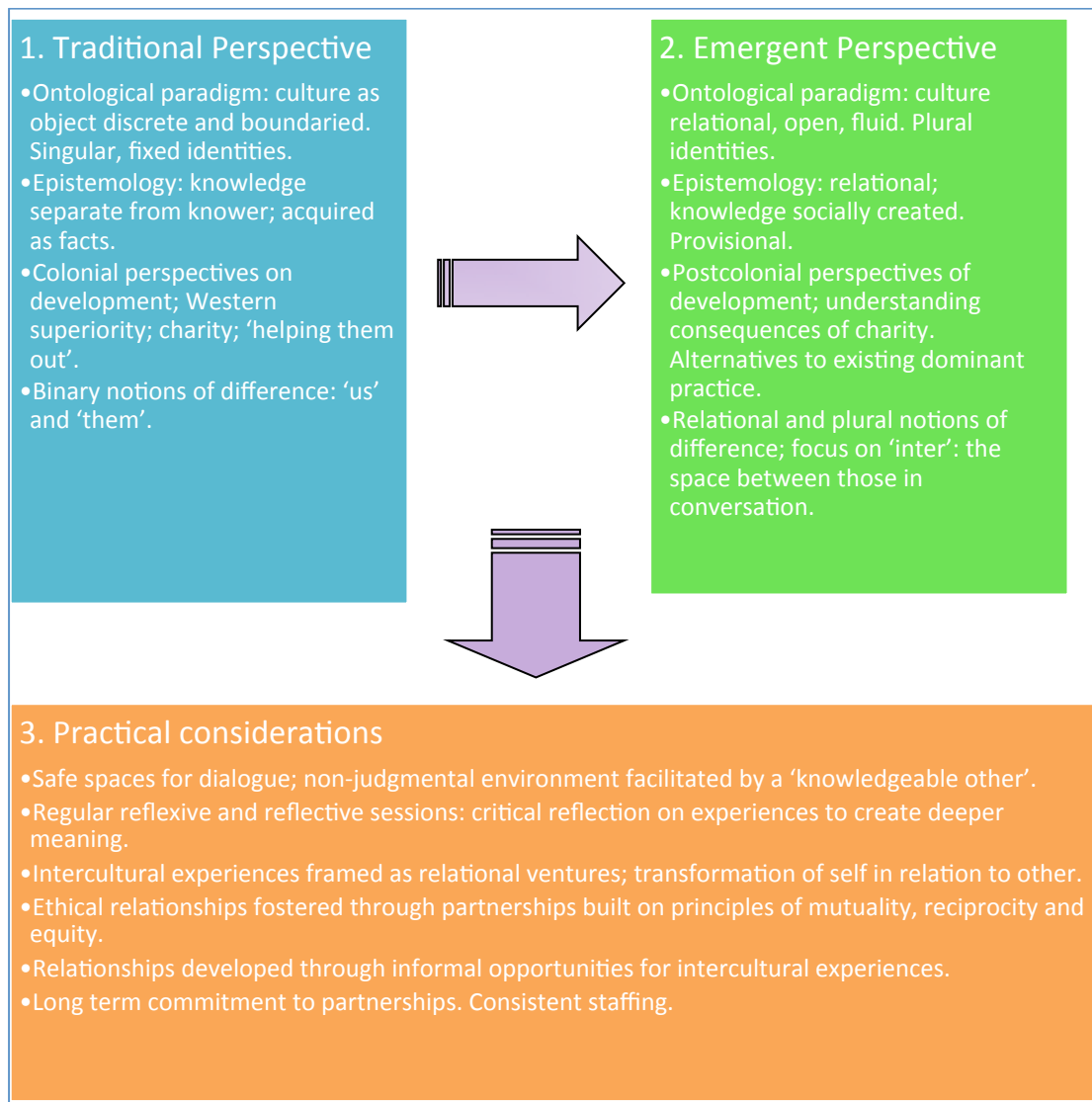
**Figure 25: Three inter-related 'forms' of knowledge (adapted from Martin and Griffiths, 2013)**

This exploration is useful and could inform both case study schools as a tool for critical self-reflection. I suggest that each of the three 'forms' relate to perspectives that emerged from schools D and H. The value is not just for individuals involved in CC and GEP activities, but also for policy and the curriculum and how schools position themselves. The three interrelated yet problematic forms resonate with the complex power relations previously described in the discussion, and relate to partnerships and activities with countries in ex-colonies, and the often cited notions of charity associated with visiting places interpreted as 'poorer' than the visitor's home nation (Martin and Griffiths, 2013; Scoffham, 2013; Hutchinson and Rea, 2011; Scoffham and Barnes, 2009).

In relation to these 'forms', a number of complex, interesting and relevant findings emerged from Martin & Griffiths' study. For example, for some

participants the 'single story' was reinforced by a visit to The Gambia and for others it was replaced by another single story; believing there was a 'correct way of thinking' (Martin and Griffiths, 2013: 10). In relation to the models of development, again the findings were complex. Notions of development and fundraising were challenged by the visits, but teachers found it difficult when alternative approaches were not presented. In addition, where individuals were in some way associated with charitable donations, this presented a confusing duality when positioning themselves in intercultural conversations. In exploring traditions of thought, long-term educational partnerships were identified as important factors in developing professional and personal relationships – deemed significant in bringing about transformative change. In addition, opportunities for informal intercultural activities were identified as influential in developing relationships, which enabled participants to 'relate to differences in ways that developed deeper insights and challenged snap judgments' (p. 14). This reflects CT's identification of friendships as an important factor in optimising conditions for understanding and has implications for schools and the engagement of young people. In analysing their data through a TL lens (and using a postcolonial perspective), Martin and Griffiths (2013) suggest how study visits might elicit transformative change effectively. These findings relate to both a shift in understanding difference, and more practical implications for conditions and catalysts for change.

The diagram below (Figure 26) represents the suggested necessary 'shift' from traditional, modernist and binary views of difference that, as a result of my research, I would argue currently exist in policy and practice informed by colonial and traditional forms of thought (blue box '1'), towards a broadening of perspectives and a relational and social understanding proposed by Martin and Griffiths (green box '2'). Adding context to the diagram are the practical applications necessary for transformative change to occur, suggesting a way forward, the implications of which are presented in Chapter 6 (orange box '3'):



**Figure 26: Shifting ontological and epistemological paradigms, and practical considerations (author's own diagram interpreted from Martin and Griffiths, 2013)**

The ontological and epistemological shift presented in the diagram above has implications at all levels, from an individual's understanding to policy design and development. The use of this emergent perspective could challenge 'Othering' evident in school H, and would contribute to the perceived purpose and value of engaging with a GEP for school D. For both schools the practical considerations can be applied to all existing and planned activities locally, nationally and internationally. This may contribute to the initiation and sustaining of meaningful and valuable partnerships in both schools. In Chapter 7 I argue that change needs to occur at a policy level first, including

the function of Ofsted, in order to catalyse and support change in practice at a curriculum and school level. The implications for practice and further research are presented in Chapter 6.

I suggest that the issues outlined in 5.2.1-5.2.4 have implications for school leaders as well as policy makers. However, I also contend that Postcolonial Theory can directly help inform school leadership. This does not appear to have been explored in academic educational research, but is nonetheless important. Such a lens could inform not only how difference is conceptualised (and thus influence how community cohesion is supported in schools) but also indicate how school leadership might effectively lead and manage staffing through a values-based system as advocated by Lance (2010) and Courtney (2012).

#### **5.3.4 What are the implications for school leadership?**

In order to understand the behaviour of the two case study schools in relation to their promotion of community cohesion and engagement with GEPs, policy, values and interpretation at a school leadership level have been explored. Two dominant discourses, I suggest, have emerged in recent educational policy: utilitarianism and essentialism, both of which can encourage binary notions of difference and view development from a perspective of western superiority. Despite both school leaders in the two case study schools presenting positive views on the importance of intercultural understanding, and the contribution GEPs can make to this, on further investigation the school leaders appear to adhere to one or the other of these dominant policy perspectives. The head teacher at school D is focused on preparing his pupils for the workplace and perceives the GEP as a vehicle for developing business skills, which include intercultural understanding. The head teacher at school H does not prioritise intercultural understanding or GEPs within his school, citing (what he perceives as) a lack of need given the ethnically white community and parochial nature of the school. Ofsted appears to underpin perspectives within school H.



A postcolonial perspective can present a 'fluid and dynamic understanding of identity, and allows for multiple identities' (Martin, 2011), and this, I suggest, is directly relevant to school leaders who are considering their approach to inclusive policies within school and engagement with the local community and GEPs. Perceiving individuals by their label, and/or associating cultural diversity purely with ethnicity, does little to encourage an inclusive ethos in schools. Thus, a postcolonial perspective could help school leaders devise inclusive policies for their schools, whereby an alternative view of cultural diversity could inform how the school engages with a community and GEPs.

How and why school leaders prioritise their curriculum and interpret policy differently has been discussed. I contend that alternative perspectives such as postcolonialism can support school leaders in identifying the importance and function of subjects like citizenship in the education of young people. This has particular implications for current practice as the National Curriculum (2013) for citizenship has a greater focus on British politics with global citizenship having been removed from both the citizenship and geography curricular. Drawing on alternative educational ideologies may help head teachers re-consider the purpose of education in their schools; Paulo Freire provides one (critical pedagogue) perspective, that education:

either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity, or it brings about the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (in Brown and Coles, 2014: 32)

An alternative perspective is offered by the American clinical psychologist Na'im Akbar who suggests the premise of effective education:

...must be self-knowledge. In order to achieve goals such as unambivalent identity and tools for empowerment, the education process must be one that educes the awareness of who we are... the [African] idea that the core of the self is the soul requires that education

must address this spiritual and moral essence of the human being (in Brown and Coles, 2014: 33)

These perspectives highlight the importance of a critical and creative engagement with the world, and that education should promote self-knowledge and the 'spiritual and moral essence of the human being'. It could be argued that these are the elements of education missing in current educational policies and practice (Wright, 2012), and could reflect alternative, postcolonial perspectives. This resonates with Andreotti (2006) who calls for a more critical reflection on global issues and global citizenship where being an active citizen means being empowered to 'reflect critically on the legacies and processes of their cultures, to imagine different futures, and to take responsibility for decisions and actions' (p.48). This requires 'critical literacy' (Martin, 2011) informed by postcolonialism (Andreotti, 2006; Bryan, 2013) and the need for 'critical interrogation of official development discourses', particularly how this then influences 'the way we think and feel about the world and our place in it, and how we relate to so-called 'distant Others' (Bryan, 2013: 8 see also Jefferess, 2013; Andreotti, 2006). This would appear relevant to how schools perceive both GEPs and intercultural understanding and is in a sense 'actionable postcolonialism'. This, I argue, should be integral to school leaders' critical reflection on school provision and development in these areas. Perhaps the most practical form of actionable postcolonialism presented in Chapter 2, is Andreotti's (2012) critical literacy tool 'HEADS UP', which I suggest could serve as a useful reference point to enable head teachers to critically review their practice:

- Hegemonic (justifying superiority and supporting domination);
- Ethnocentric (projecting one view, one 'forward', as universal);
- Ahistorical (forgetting historical legacies and complicities);
- Depoliticised (disregarding power inequalities and ideological roots of analyses and proposals);
- Salvationist (framing help as the burden of the fittest);
- Un-complicated (offering easy solutions that do not require systemic change);

- Paternalistic (seeking affirmation of superiority through the provision of help) (Andreotti, 2012: 2)

This 'check-list' identifies approaches that could counter the process of intercultural understanding and the engagement with GEPs. It could be applied to several areas of school provision such as how schools approach GEPs, and their associated notions of fundraising. However, I would argue that this could also contribute to how schools approach the promotion of intercultural understanding and CC, and also the content of subject delivery within the curriculum, mindful of the fact that policy and teaching resources such as textbooks often present problematic perspectives (Bryan and Bracken, 2011; Smith 1999). I would argue this could also be applied by policy makers to review the underlying discourse in educational policy, and will be discussed further in Chapter 6.

In their report for Creative Partnerships, Thomson and Sanders (2010) provide a detailed review of literature regarding whole school change. They point to the importance of a 'network of support' both within and external to the school. Similar findings are reported by Fielding et al. for the DfES (2005) in 'Factors Influencing the Transfer of Good Practice' who cite time, collaboration/networks, and distributed leadership by the head teacher as effective in 'enabling transfer'. A reason for the failure of change in schools, Thomson suggests, and one that resonates with the findings from this study, is the adoption of 'a transmission pedagogy, in which a body of knowledge is 'delivered' to children and young people' (Thomson, 2010: 29). Such an approach is reflected in top down leadership, and the 'tokenistic' delivery of the school H's 'special days' and the teacher led choice of topics, compounded by the way in which the school responded to its 'accountability'. I suggest that collaboration, and a bottom-up approach to leadership, giving responsibility to those individuals who are not at the top of a leadership hierarchy reflects a postcolonial perspective on valuing the local, 'Southern' voice and taking a bottom-up approach to development. This assertion is further supported by school D's use of pupil-led activities. What the findings

reveal, and where they add to existing research, is that by utilising an inclusive and pupil-led (bottom-up) approach as demonstrated in school D, it is possible to run a GEP where pupils develop intercultural understanding and inclusive perspectives. School D appears to counter the exclusivity of GEP experiences by involving the pupils in the dissemination of trips' outcomes and activities to the rest of the school, parents and local community. This is identified by Edge et al., (2010, see Figure 27 below) as a 'characteristic of success'. It is an example of how school D embeds the GEP across the school through effective communication that appears to promote inclusion through pupil engagement. This, I argue, is a significant finding that reflects a postcolonial approach and could act as a model for other schools.

- Characteristic 1: Strong foundations for collaboration.
- Characteristic 2: Strong leadership at a variety of levels.
- Characteristic 3: Exchange visits as crucial.
- Characteristic 4: Overcome communication challenges.
- Characteristic 5: Embed activities within the formal curriculum.
- Characteristic 6: Create high quality professional development.
- Characteristic 7: Actively involve pupils in activities.
- Characteristic 8: Engage staff, parents and community.

**Figure 27: Edge et al. (2010) Key Characteristics for Successful Partnerships in Connecting Classrooms**

I contend that school D's bottom-up approach using pupils as leaders of activities and communication with regard to its community and GEP activities is a model for school leadership which can be applied to both curriculum activities and the leadership and management of staff and pupils. Moving away from a hierarchical structure of leadership could prove too revolutionary for some, but there is evidence from these findings that such an approach can help promote intercultural understanding and community cohesion.

### 5.3.5 Summary

In Part 5.3, I draw upon Postcolonial Theory to explore the findings and how this might help inform the promotion of CC and engagement with GEPs. In applying a postcolonial perspective towards understanding 'difference' it is contended that an alternative conceptualisation can evolve where identities are seen as fluid, multiple and changing, and the voice of the 'Other' is valued. This, in turn, has implications for how school leaders interpret policies and their responsibilities. In exploring how schools' engage with GEPs and development issues, I refer to how Postcolonial Theory can inform this process, challenging western-centric notions of economic and development superiority, and schools' associations with GEPs and fundraising. This, I contend, is important if GEPs are to inform intercultural understanding, and thus community cohesion, as they need to move away from the pre-conceptions of poverty and ethnicity and the distant 'Other'. I have drawn from Transformational Learning theory, informed by postcolonialism, to explain how intercultural experiences can become meaningful and contribute towards intercultural understanding and I contend that this is of direct relevance to schools that aim to foster intercultural understanding through GEPs. How a postcolonial lens might inform school leadership is also explored. This includes how school leaders perceive the purpose of education and curriculum entitlement, how leaders critically reflect on their schools' representations of poverty, charity and identity, and how leaders might adopt a postcolonial lens to inform their leadership and management styles and strategies. This includes reference to the perceived success of a bottom-up approach to pupil-led initiatives in school D and the promotion of inclusive attitudes.

In exploring how the two case studies have interpreted their responsibilities to promote CC, and intercultural understanding, and how they have engaged with GEPs, issues have emerged that have implications for policy, practice and opportunities for further research as presented in Chapter 6.

## **Chapter 6. Conclusion**

This final concluding Chapter draws together the findings from Chapter 4 and the issues discussed in Chapter 5. In light of the findings from this research, further reading and other empirical research, I present suggested recommendations for policy, practice and further research. This Chapter is followed by a critical evaluation of the study from a personal perspective in Chapter 7.

### **6.1 The research questions and a summary of the findings**

This research set out to explore two case study schools and their interpretations and approaches to community cohesion and global educational partnerships. In addition the research sought to understand whether there is a relationship GEPs and CC. The research questions are:

**How can Global Educational Partnerships and community cohesion inform one another? Two secondary schools investigated.**

- What is the whole-school approach to promoting community cohesion?
  - How do staff and pupils understand and engage with this?
- What is the whole-school approach to international activities and global educational partnerships?
  - How do staff and pupils understand and engage with this?
- To what extent, if at all, do the school and its staff and pupils perceive a relationship between global educational partnerships and community cohesion?
  - What are the influencing factors in this relationship?

In exploring how the two schools behave in the way they do with regards their GEPs and CC a number of themes have emerged that had not been anticipated. What follows is a summary of these findings from both schools.

- Participants in both schools suggest they value intercultural understanding and community cohesion. Pupils, staff and documentation identified potential benefits in using GEPs to inform this.
- Staff in both schools (particularly the leadership team); define their understanding of community cohesion through Ofsted, reflecting their previous school inspection, the inspection framework, and their roles and responsibilities.
  - Despite acknowledging the value of CC, staff in school H suggest it is another 'box to tick' for Ofsted.
  - Staff in school D use their previous Ofsted inspection as a catalyst for curriculum change.
- Despite acknowledging the value of CC, staff and pupils in school H appear to conceptualise identity and difference through essentialist and binary lenses. This manifests in 'Othering' as a perspective evident in the language used. The perceived school's and community's white monoculture is considered a reason not to prioritise intercultural learning.
  - The use of the curriculum to contribute towards intercultural understanding in school H is limited. The head teacher had chosen not to teach citizenship as a discrete subject, but through PSHE and 'special days'.
- Staff and pupils in school D frame their CC and GEP activities through their Business and Enterprise specialism and value intercultural understanding as a vocational skill reflecting a neoliberal, utilitarian educational ideology.
  - Pupils in school D see CC as important; yet draw from few specific examples of how this is achieved in school. However, pupils do cite a wide and varied curriculum, and identified GEPs in contributing to their intercultural understanding and used 'inclusive' language.
  - Whole-school communication in school D, often pupil-led, appears to contribute to inclusive and cohesive values within the school, even for those pupils not directly involved in GEPs.
- In evidencing the promotion of CC for Ofsted, and in presenting activities for this research, neither school appears aware of *how* activities can contribute to intercultural understanding and thus

inclusion and CC. Schools are not required to demonstrate this understanding for Ofsted purposes.

- Staff and pupils appear to value the potential GEPs have in providing experiences and promoting intercultural understanding. Pupils in particular make this link.
  - GEP provision in school H is limited despite the school receiving the International Schools Award. In school D there was an active and long-standing partnership with a school in the Gambia.
  - Staff in school H appear limited in their capacity to initiate new GEPs or sustain curriculum projects. This may reflect personal values, those of the school leadership and the staffing structure and the pressure of other school priorities.
- While GEPs may have been identified as useful in promoting intercultural understanding, they are underpinned by complex power relations in unequal partnerships. In both schools they are associated with fundraising and helping the poor, with funding and enterprise schemes reinforcing these inequalities.

It would appear that the themes that have emerged from both schools are complex, and in some cases contradictory. I argue that GEPs and CC provide a potential ‘third’ space for intercultural understanding. However, it is suggested that the influence from policies and the socio-cultural norms in which the case study schools operate indicate that this is not straightforward.

I contend that a dominant liberal and neoliberal political discourse has influenced educational policy in relation to curriculum provision, schools’ duty to promote CC, and how schools engage with GEPs. Based on literature and analysis of empirical data – I suggest that the understanding of GEPs and CC evident in the case studies are ideologically informed, whether consciously or not. In adopting a postcolonial lens to inform the data analysis I argue that the underlying essentialist and universalist discourse, presenting identity as fixed and binary, associating cultural diversity with ethnicity, and GEPs with economic development, with little acknowledgement of complex, historical power-relations, has meant that schools have been limited in their capacity to



contribute to intercultural understanding and to utilise GEPs in this process. Furthermore, the values presented at school leadership level in the two case studies appear to prioritise Ofsted and in doing so limit educational and curriculum opportunities in one school and promote a utilitarian approach to education in the other. I argue that these approaches influence how schools engage with CC and GEPs, with the result that notions of difference and 'Othering' are perpetuated, limiting the capacity for meaningful intercultural understanding that I advocate can contribute to community cohesion. In addition, western-centric notions of development superiority are perpetuated through framing development as purely economic.

However, examples of inclusive values indicating a level of intercultural understanding are identified and these, when explored through a postcolonial lens, suggest there is the capacity to promote inclusive values, and for GEPs to inform this. In doing so, this research offers new understanding and knowledge into why schools behave the way they do. There seems to be a 'positive' relationship: if a school promotes CC by embedding activities throughout the curriculum and school, offering a broad range of opportunities, communicating this clearly, and engaging pupil voice and peer teaching, then there appears to be a relatively more knowledgeable, engaged and inclusive perspective from pupils.

To make the best use of the 'third' space for contributing towards meaningful intercultural understanding, I propose alternative conceptualisations of difference, identity, poverty and development, informed by Postcolonial Theory and, in particular, adopting Transformational Learning Theory to inform intercultural encounters and experiences. This would require critical reflection on behalf of policy makers and school leaders, and I suggest that there are also exciting, new opportunities for how school leadership can be informed by postcolonialism.

I begin with an exploration of the implications for policy.

## **6.2 Implications for policy**

Three aspects of policy are now considered: the curriculum, the Ofsted inspection framework, and the support and guidance provided to schools.

Evidence from this study suggests that a third space for intercultural understanding through CC and GEPs is in part closed down by dominant liberal and neoliberal discourses in development and educational policy. The suggestions presented in this Chapter have the opening of this space as an intended outcome, through a shift in perspectives that would lead to changes at policy level. The suggested shift in ontological and epistemological understanding presented in Chapter 5 calls for a broad and deep-rooted change to the traditional dominant discourse in governance and policies. In order to 'mediate these [new] relationships' Cattle calls for new systems of Governance (Cattle, 2012). Cattle's identification of the plural and changing nature of identity and the need to accommodate this in governance and policy is a useful context.

I suggest a starting point could be to adopt Martin and Griffiths' (2013) three forms of knowledge to inform critical reflection that may enable policy makers to position themselves and their policies, with particular reference to the curriculum and Ofsted:

- Single stories: discourse that presents a narrative a place or culture as if it were the only story to be told.
- Models of development: the concept that development of a country is a uni-directional and evolutionary process, from an 'undeveloped' country where poverty prevails, to a country of high mass consumption. This draws from a modernist framework, which informs development

policies and education, and is implied in notions of charity, fundraising and 'helping-out'.

- Traditions of thought: object-based, binary traditions of thought that dominate thinking about culture and 'Otherness in the 'West'. This reflects traditional scientific exploration common in colonial times when the 'Other' was viewed as an object to be studied. Cultures seen as 'fixed'. 'Western' nations seen as superior and dominant.

I propose that the systems of governance in England (which would include Ofsted and the Department for Education) would benefit from a new perspective in their understanding of 'difference', drawing from postcolonialism and 'interculturalism'. This requires an acknowledgement of where the systems are currently positioned, and why this may be problematic. This should aim to challenge the traditional essentialist and modernist ontological and epistemological paradigms that are evident still in governance and policies, where culture is defined by 'race' and binary notions of difference exist. This should also accommodate a postcolonial perspective on notions of development, aid and charity, whereby traditional views of 'developed' and 'developing' and 'Western' societies as being something to aspire to are challenged. Once a deeper level of understanding has taken place at this governance level, policy makers will have the context to develop policies to reflect this. Whether this shift is possible within the current political system is open to debate.

With an understanding of evolving and plural identities, and the principles of presenting difference as relational and shared, the foundations would be in place to develop policies to support schools in promoting intercultural understanding, community cohesion and carefully managing GEPs. A focus on the curriculum follows.

### **6.2.1 The curriculum**

This research suggests an inclusive and embedded approach to delivering GEPs and CC activities through the curriculum is effective; indeed Cante identifies the importance of a multi-faceted approach in education to promote 'interculturalism' (2012). The practical implications for this are presented later in this Chapter. However, as has been acknowledged, during this study a change in government (from left-wing politics and Labour to a centre-right wing coalition government of Conservative and Liberal Democrats) has had implications for education and the National Curriculum (NC).

Following the NC Review (Department of Education, 2013) the opportunities to teach about global citizenship, culture, poverty issues, identity, migration, controversial issues and conflict have been diminished. While citizenship remains within the Key Stage 3 curriculum (which is a positive outcome), the content of this curriculum is reduced and now focuses primarily on the British political system, with no reference to global citizenship or intercultural education. Likewise geography, another subject area that has led teaching about some of the above issues, has shifted towards a location focused or regionally based geography, where key facts are deemed important (reflecting an epistemological perspective that knowledge is separate to the knower, reminiscent of the curriculum taught in the 1950s), and opportunities to teach about environmental and sustainable development issues are reduced.

However, with the introduction of the 'Academy system', where state schools can opt out of Local Authority control, such 'academies' now have greater autonomy over their curriculum. This may be an opportunity to encourage schools to re-consider the importance of a values-based, holistic approach to education where issues presented here can be explored. This could counter the recent evolution of a compartmentalised state education system where exam results are considered the priority. Given the constant evolution of the National Curriculum, this research could serve to inform future reviews and

iterations of the current policy, encouraging a renewed focus on global citizenship education.

As discussed in Chapter 5, adopting a Postcolonial Theory informed approach to education and intercultural understanding requires alternative conceptualisations of culture, identity and difference. This, I suggest, should inform the development of the National Curriculum. Teaching about 'other cultures' and 'celebrating difference' as has been the norm in schools is not, I contend, conducive to intercultural understanding. I suggest that adopting a postcolonially informed alternative perspective of learning 'with' and 'from' rather than 'about' cultures would be beneficial (Martin, 2012). In addition, appreciating development does not have to be framed in economic terms, the curriculum could support the teaching and learning of poverty issues and the importance of an awareness of a 'Southern voice' (Young, 2003) and the context of local everyday lives (McEwan, 2008). Baillie Smith's (2008) point that the Northern constituencies' perspectives on development should be considered, with awareness of the influence of class, religion, location and gender would serve as a useful context for *all* educational initiatives, not just relating to development, but also perspectives on community cohesion, interculturalism and cultural diversity.

A potential new Government in 2015 presents an opportunity for reconsidering the greater purpose of education, and the roles schools play in contributing towards intercultural understanding and cohesion within their communities. The re-introduction of global citizenship, and re-focusing of citizenship, to encompass opportunities for intercultural understanding, placing value on this in its own right, I argue, is a key recommendation from this research with regards the National Curriculum.

Such a change in schools would require the support of school leaders. As Raynor (2014) suggests, adopting alternative curriculum provision is a risk for school leaders, and may have implications for their schools inspections. This, therefore, has implications for the Ofsted inspection framework presented next.

### **6.2.2 The school inspection framework: Ofsted**

Ofsted has emerged from this study as influential in a number of different ways. In both case studies it appears to influence the curriculum and to a certain extent the understanding of staff of duties such as CC. During the research study the explicit duty for schools to promote community cohesion and the role of Ofsted in reporting on CC changed. Given the original government commitment to CC, there have been concerns that this could undermine important CC related activities in schools and reduce their commitment. A Freedom of Information (F.O.I.) request made in 2011 reflects these concerns; and the government response is in Figure 28:

1. Can the department disclose details of the evidence that proves that the removal of the need to inspect community cohesion will have no impact on children from BME groups or on children that live in areas of deprivation?
2. Can it also provide evidence that proves that the removal of the need to inspect community cohesion will have no impact on children who attend schools where the community is predominantly white British?

It is important to note that while the explicit duty on Ofsted to report on schools' contribution to community cohesion is to be removed, community cohesion will remain within the scope of inspection. In addition, the duty on schools to promote community cohesion remains in place.

- Ofsted will be required to consider the spiritual, moral, social and cultural development of pupils. This will provide an opportunity, where

appropriate, for schools to demonstrate and inspectors to consider how wider links with the community contribute to pupils' development in these areas.

- Secondly, Ofsted will be required to consider how well the school meets the needs of the range of pupils at the school. Inspectors will therefore need to ask themselves whether the school is meeting the needs of, for example, girls and boys, pupils from different ethnic communities, those eligible for free school meals and the pupil premium, those who are disabled or have special educational needs, and looked after children.

The government believes that there remains an unacceptable gap in achievement for different groups of children, including those from certain minority ethnic backgrounds, economically disadvantaged pupils and other vulnerable groups. Tackling this is a priority within the Government's education reform programme, including the planned changes to school inspection.

**Figure 28: Extracts from F.O.I . Request to: Dept. for Education (2011)**

The framing of the F.O.I. questions and government response relates to 'wider participation' where access to high-quality education for all, regardless of circumstance, has become a part of the recent reform in education. The response to questions in Figure 28 points to a school's duty to consider the social, moral, spiritual and cultural (SMSC) development of pupils, and makes the connection with how links within a community can contribute to this. A focus on SMSC could provide good evidence of a school's provision in promoting intercultural understanding, and utilising a GEP to inform this could work within this framework. However the expectation is not clear; to say 'where appropriate' does not provide any guidance as to the expectation of a school to engage with its local community or to continue staffing existing CC activities. Recent research also suggests that SMSC is 'at risk of being moved to the margins of all but the most confident schools', because of a lack of time devoted to considering its purpose and value. The constantly changing terrain

of policy priorities has led to a situation where schools are 'pushed towards prioritising short term attainment outcomes' (Peterson et al. 2014: 1). Given the literature, and the findings from school H, which suggest that some schools have viewed CC as a temporary duty (Rowe et al., 2011) requiring only a token, procedural response, one could conclude that losing the inspection element of the school's activities is a 'good thing'. One could also argue, though, that this loss of accountability could mean a loss of support for many community cohesion related activities. The Freedom of Information request above reflects this concern.

Given that Ofsted still reports on SMSC, CC and now British values within the existing inspection framework, and acknowledging a lack of awareness in schools about how what they do contributes to cohesion, I believe there are strategies that could be implemented by Ofsted to discuss with schools and report on the perceived 'success' of community related activities in promoting cohesion and meeting the needs of all pupils. This research points to the need for Ofsted to encourage schools to discuss the perceived 'success' of CC related activities. Rather than request lists of activities, an explicit expectation for schools to express *how* their approach contributes to nurturing cohesion and promoting intercultural understanding in the community should encourage a positive response from schools and ensure good practice is maintained. Ideally, this would be linked to a description of the school's ethos and character and capacity to meet the needs of all pupils as suggested in Figure 28. I would also recommend that a consideration of the context and perspectives evident within a school be made, reflecting an earlier acknowledgement that Baillie Smith's (2008) assertion that Northern constituencies' contexts are relevant.

I suggest there are implications for the preparation of Ofsted inspectors if they are to be able to facilitate and conduct these discussions in a meaningful way. A recent study (Peterson et al. 2014) showed that inconsistencies in Ofsted's



approach to reporting on SMSC provision in schools were cited as a reason for a tokenistic response to school provision:

The study found that inclusion of SMSC in the Ofsted inspection framework has not resulted in the improvement of SMSC promotion. Schools know that SMSC will not be subjected to significant scrutiny and that selected pockets of practice will suffice (Peterson et al. 2014).

The findings from Peterson's study resonate with the findings from this research, and point to the need for a consistent and rigorous inspection framework that encompasses a school's promotion of intercultural understanding. This would require inspectors to possess a deep understanding of key issues and the skills to explore this provision in schools.

An additional consideration is the 2014 Ofsted inspection framework for the requirement to inspect schools on their 'promotion of fundamental British values (DfE, 2014) as presented in Chapter 5:

- a) Actively promotes the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance for those with different faiths and beliefs...[and];
- b) Further tolerance and harmony between different cultural traditions by enabling pupils to acquire an appreciation of and respect for their own and other cultures.

This focus on British values is problematic in two ways. Firstly it reflects universalism and, I would argue, assimilation. It suggests that a dominant British culture needs to be adopted by other minority groups. This reinforces essentialist and binary notions of difference and is counter to creating the conditions for intercultural understanding. Secondly, it raises a concern about how Ofsted will inspect schools on their promotion of fundamental British values, even more challenging in schools that lack cultural diversity as noted by Harford (2015). Richardson et al. (2014) contend that:

It would be vastly preferable if actively promoting fundamental British values were conceptualised as contributing to, but not co-extensive with, spiritual, moral, social and cultural (SMSC) development, and if it therefore featured in the Ofsted framework as a separate item (p8).

I would agree with this as a possible way forward for Ofsted if working within this framework. What is of concern is that this briefing document is no longer publicly available, so that schools cannot be sure of Ofsted's requirements. There should be complete transparency.

The government response in Figure 28 uses language associated with a modernist view of culture and difference as has previously been described. Because of Ofsted's pivotal role, I recommend it should be constantly assessing its own practice in the light of new thinking and that it revisits its understanding of 'difference' as outlined at the beginning of this chapter. In addition Ofsted's inspectors need to ensure consistency in their practice in order to:

- Understand the processes and mechanisms which facilitate effective cohesion in school and the community (informed by Transformative Learning Theory);
- Be aware of the specific regional challenges schools face, be they culturally diverse communities or white mono-cultural communities;
- Acknowledge and model good-practice in schools; encouraging collaboration between schools nationally.

These recommendations have implications for how schools are supported as explored in the following section.

### 6.2.3 Support and guidance for schools

The suggested changes at governance and policy level outlined so far have implications for schools, as it is here that the change needs to be reflected in provision and educational activities. To call for schools to change practice and a deep-rooted shift in understanding at an ontological and epistemological level requires systems of support to facilitate this. In addition this research points to the challenges presented to schools when in mono-cultural settings. I propose that support for schools in these types of settings is needed, tailored to and in response to, their specific contextual requirements. This research supports the previously limited research on these types of schools. Changes would need to happen at all levels in the school; led by senior staff, reflected in documentation, and ultimately presented through the school's curriculum and pupil experiences. Guidance material and specialist support, leading 'in-service training' (INSET) is suggested alongside a system of partnering schools nationally where examples of good-practice can be shared, and intercultural experiences can occur. The findings from this research indicates this kind of partnership currently lacks support or funding, and there is a lack of incentive for culturally diverse schools who excel in this area to support mono-cultural schools in contrasting environments. This needs to be addressed. The proposed changes require senior staff and head teachers to subscribe to this process though this research indicates more pressing priorities for schools. Should Ofsted change its practice as per the recommendations, along with modeling good practice and encouraging national partnerships, the limiting factors previously identified could be mitigated; Ofsted could then be perceived as a catalyst for positive change.

Schools should also be guided in understanding the complexities of running and managing a GEP. At policy level I suggest that there needs to be clear guidance on the influence socio-cultural and historical events have had on partner countries, particularly with ex-colonies as most are (Doe, 2007).

Guidance on exploring associated power-relations, framed in postcolonial theory would enable schools to understand their role, and perhaps challenge current attitudes towards GEPs and charity. Guidance should also enable partnerships to operate in more equitable ways. On one level this relates to the views presented by both partner schools. On another level this relates to funding and 'leading' partnerships. The reduction in funding given to GEPs in the current economic recession in England could present opportunities for more equitable and sustainable funding projects delivered by all partners. This research has illustrated how one school has attempted to do this. I suggest that it is important to learn from this and to disseminate such practice widely enabling partner schools to access equal opportunities through visiting each other and sharing resources.

The British Council describes itself as 'The United Kingdom's international organisation for cultural relations and educational opportunities' and operates a number of schemes such as Global School Partnerships and Connecting Classrooms. The UK Foreign & Commonwealth Office (FCO) funds them, in part. Although they already support schools in a variety of ways I would suggest that the message perpetuates the importance of intercultural understanding (which they call Intercultural Fluency) as an important skill for business rather than important in its own right and contributing towards cohesion. As such, I argue, damaging perspectives will persist in schools' engagement with GEPs. However with effective guidance, GEPs have the capacity to flourish and make a real difference to pupils' learning. The International Schools Award could play a part in promoting good practice in relation to equitable and sustainable partnerships and deliver training in relation to the socio and historical contexts within which partnerships exist.

Lastly, support and guidance needs to enable schools to plan and design opportunities for intercultural experiences and learning at the centre of both GEPs and CC. This requires an acknowledgement that these experiences provide unique and valuable opportunities and space for intercultural

understanding through GEPs and CC. Given the complexities of the issues that have emerged from this research, this clearly needs careful planning. Should policy and curriculum, informed by Postcolonial Theory, shift in perspective; it potentially opens up this space. Ensuring schools are aware and well prepared to utilise this space is then necessary. In requiring schools and staff to develop expertise and skills in *facilitating* these experiences, as per the requirements for Transformational Learning Theory, staff need training. There is an opportunity here for Universities that are leading research in these areas to contribute to the training of teachers to enable them to understand and deliver meaningful intercultural experiences for pupils in the community and through GEPs.

### **6.3 Implications for practice**

In considering the implications of this research for practice I have made the assumption that they take place within a new policy landscape as recommended above. The implications and strategies presented below are practical suggestions in response to these changes. There are four areas of practice that I focus on:

1. Utilising strategies informed by Transformative Learning Theory in designing meaningful intercultural experiences (GEP, CC and curriculum);
2. Management of GEPs;
3. Curriculum innovation and whole school approaches;
4. Leadership and capacity building.

#### **6.3.1 Utilising Transformative Learning Theory**

The emergence from the discussion of TL as a framework for informing intercultural experiences has direct implications for schools' practice. This begins with a focus on staffing and their role in successfully delivering initiatives in school. The proposed recommendations require the backing of

senior staff and head teachers as discussed. This research points to the success of building capacity into key roles; identifying staff for their perceived values and interests in these areas and ensuring that they have time, resources and opportunities for collaboration. In doing this schools increase the likelihood for initiatives such as these to succeed. I propose that the individuals assigned these key roles are the recipients of the guidance and training provided for schools in learning about 'difference' culture, and socio-cultural and historical contexts for their particular GEPs as outlined in the policy section. Integral to this is the creation of 'lead' roles where certain members of staff are identified to lead whole school staff training, and be central in the coordination of both GEP and CC related activities, with an awareness that they can benefit from the relationship between these two areas.

The design of specific activities in schools to contribute to intercultural understanding should utilise TL (with a Postcolonial lens and be informed by education about the socio-cultural and historical contexts. This should be the context for the creation of 'space' for preparation and critical reflection particularly in relation to intercultural encounters and experiences, therefore enabling pupils to make meaning from their experiences. The 'lead' teacher (referred to as the 'differently knowledgeable other' by Martin and Griffiths, 2012) would facilitate this practice and encourage pupils to learn from their experiences and consider their understanding of culture, 'difference' and 'Otherness'. This would also contribute to schools' understanding of charitable giving, particularly for the 'global South', and would encourage schools to consider alternative funding pathways. Their role would include leading INSET for the school. This reflects the recommendations from new research that advocates the importance of equipping all members of staff within a school with the skills to promote Social, Moral, Cultural and Spiritual Studies (Peterson et al. 2014). This, I believe, has relevance in school experiences be they through GEPs or through community or curriculum opportunities.

A summary of these suggestions are provided in Figure 29 below:

GEPs and CC both utilize strategies presented in discussion from CT and TL: Ensuring schools and staff are aware of how process can lead to perspective change. In order to facilitate this, schools would engage a 'knowledgeable other' – a skilled lead teacher to facilitate:

- INSET for the whole school;
- The creation of space for participants for reflexive and critical reflection. This in relation to creating meaning and learning from experiences, but also within the curriculum in discussing about intercultural experiences;
- The creation of opportunities for meaningful contact;
  - The creation of opportunities for GEPs and CC to work together;
  - The identification and creation of leadership roles/teams that can maximize this relationship;
  - To promote an awareness of the positive impact these strategies have on school character and ethos – promoting intercultural learning;
  - The consideration of the context of school and their 'moral' duty to promote cohesion regardless of legal obligations.

**Figure 29: Summary of implementing TL informed strategies**

### **6.3.2 Management of GEPs**

This research has presented one school that uses its GEP to support activities in school and contribute to a level of intercultural understanding. However the findings also indicate that the same school views the partnership as a means of promoting its Business and Enterprise specialism, ultimately contributing to a western-centric perspective towards the 'partnership', undermining an equitable approach. The value of the benefits gained from promoting inclusive intercultural perspectives could well outweigh these issues. I propose that by following the suggestions in Figure 29 above,

alongside educating pupils about the historical contexts for a GEP, and associated issues of trade and poverty, a GEP can become a more meaningful practice. In parallel with this, drawing from CT and TL, effective strategies for learning from intercultural experiences require an approach where there is:

- a. Equity between partners; equitable management;
- b. Shared goals;
- c. Equitable funding – ensuring both partners have a say in how funding is used; creation of sustainably funded projects;
- d. Awareness of both parties perspectives and the influence of socio-cultural and historical factors (including colonialism if appropriate) on these perspectives;
- e. Awareness of the complexities of charity giving and fundraising (consideration of alternative forms of charitable support and funding such as microfinance where access to financial services for those on low incomes is available such as modelled by Bangladeshi Rural Advancement Committee: BRAC).

These ‘principles’ of managing a GEP and encouraging partnership should contribute to the effectiveness of a GEP to inform CC activities, as it would establish good-practice and promote intercultural dialogue and understanding.

There are implications for a school’s activities and curriculum opportunities as presented in the following section.

### **6.3.3 Curriculum innovation and whole school approaches**

This research explores a range of strategies that the two schools employed to teach about cultural understanding and promote cohesion. Some of these appeared to be effective in nurturing inclusive and cohesion values among pupils. This is a multifaceted approach; it requires a broad range of strategies across the whole school.



One finding that stood out in this study was the effectiveness of embedding community and GEP activities through the whole school: through developing the curriculum, extra-curricular activities, and through effective communication. It is possible, as the research findings suggest, that both the GEP and CC can be a vehicle for curriculum innovation and an integral part of curriculum provision, such as the International Middle Years Curriculum for Key Stage 3 as was being adopted in one of the case studies.

Effective communication is another strategy identified as a facilitating factor in the research. Schools that communicate to pupils and parents, as well as the wider community, ensure everyone is aware of and more likely to engage with school activities. Using visual displays, newsletters and emails were effective strategies noted in one of the case studies. In addition pupils that led assemblies, made films and were central in peer teaching and communicating activities appeared to add to this effectiveness. In summary, suggestions for effective practice in school are:

1. To adopt a whole-school approach to engaging with initiatives including them being embedded in whole-school provision and curricular activities.
2. To adopt an inclusive approach with effective communication – emails to pupils, twitter, newsletters, using pupils in all year groups and pastoral system to share communication, effective use of assemblies as whole-school communication.
3. To use pupil voice in this communication; and ensure pupil-led initiatives such as peer teaching, assemblies etc.
4. To initiate curriculum development and innovation opportunities using GEPs and the local community to inform curriculum design.

### **6.3.4 Leadership and capacity building**

An outcome of this research that had not been initially considered is the different approaches, and influence, of the head teachers. As has been described, the two schools faced similar contexts and pressures yet their responses to these were very different. This appeared to stem from differing personal values and interpretations of the head teacher, and how that individual responded to the needs of the school and the requirements of policy. The responses for both head teachers included structuring their senior staff roles and responsibilities.

For the case study that presented the least comprehensive CC programme and limited international opportunities, the Ofsted inspection framework defined the senior staff roles. Capacity was built in to some of these roles, for example the member of staff leading CC was a non-teacher, thus not constrained by teaching commitments. However, this member of staff appeared focused on procedure and reporting rather than on innovation or leading change. While time, cited by every member of staff interviewed in the schools, is a major influencing factor; either limiting or facilitating; I have presented findings that imply that staff values are also important in the delivery of innovation and change. Staff identified as particularly motivated by an issue, are more likely to lead and deliver change in the school. In relation to this research, where individuals leading change collaborate with colleagues responsible for both GEPs and CC, a holistic approach, maximizing the effectiveness of the relationship between the two is possible. This is an approach evident in one of the case studies.

One could argue that a school's Ofsted inspection takes priority over all other school initiatives, given the value placed on this. However I would argue that the 'greater good' of delivering effective, high quality education and opportunities to experience and explore issues beyond the school gates,

outweigh this literal and arguably tokenistic approach. This research highlights the inclusive values nurtured in a school with a different interpretation of how it should respond to Ofsted and I present a case for considering this as an example of good practice.

Chapter 5 discusses the liberal and neoliberal ideologies that are interpreted as underpinning educational policies, and it is suggested that these influence school leaders and their interpretations of their responsibilities. In the context of this research it appears that this can be in both positive and negative ways. Other research has alluded to the importance of an ethical approach to leadership (Lance, 2010), and that school leaders' personal histories and values influence their agency (Raynor, 2014) whether these align to educational policy or are counter to it. Other research suggests the dominant influence is Ofsted, and that head teachers narrow their curriculum and change provision in order to meet Ofsted requirements (Courtney, 2013).

Where I believe this research offers new, and potentially exciting insights is in how Postcolonial Theory might inform school leadership. The findings from this research point to the apparent success of pupil-led initiatives, collaboration and values driven capacity building in leadership roles. These approaches, I argue, reflect a postcolonially informed 'bottom-up' model valuing the marginalised voices. This challenges a traditional, hierarchical top-down and essentialist approach to curriculum provision and leadership commonly seen in schools. I believe this approach can empower individuals, be they pupils or staff and provide a sense of ownership, and through collaboration allow for creativity and a 'values' driven educational experience. Particular so if underpinned by Postcolonial Theory and informed notions of plural, changing identities and perceiving global poverty in a different light.

Thus the space for intercultural understanding is opened. Although not postcolonial theorists, this resonates with both Freire's and Na'im Akbar's visions for the purpose of education presented in Chapter 5:

... the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (Freire in Brown and Coles, 2014: 32)

And:

In order to achieve goals such as unambivalent identity and tools for empowerment, the education process must be one that educes the awareness of who we are (Na'im Akbar in Brown and Coles, 2014: 33)

Rather like the recommendation for policy makers to critically reflect I suggest that school leadership adopts critical reflection in reviewing their own and their schools' approach to contributing to intercultural understanding, CC and use of GEPs. This could be framed with Andreotti's 'actionable postcolonialism':

- Hegemonic (justifying superiority and supporting domination);
- Ethnocentric (projecting one view, one 'forward', as universal);
- Ahistorical (forgetting historical legacies and complicities);
- Depoliticized (disregarding power inequalities and ideological roots of analyses and proposals);
- Salvationist (framing help as the burden of the fittest);
- Un-complicated (offering easy solutions that do not require systemic change);
- Paternalistic (seeking affirmation of superiority through the provision of help) (Andreotti, 2012, p. 2)

School leaders should ask the above questions to help interrogate their policy and practice. Each of these bullet points can serve to inform the critical reflection of policies and, I believe, encourage inclusive practice in schools.

## **6.4 Implications for further research**

This research has presented findings on a topic that has received little specific attention before: the relationship between a school's GEP and its promotion of CC. The findings from this research present opportunities for further educational research and the broad areas for suggested further research are discussed below and are identified as:

- School practice.
- GEPs, partner perspectives and intercultural experiences.

#### **6.4.1 Research on school practice**

This research focuses on two case-study schools and the perspectives of staff and pupils in each school. Both schools are located in similar ethnically white mono-cultural communities, and have provided a useful insight into the experiences of both schools. This study is both narrow and deep in its focus and looked at a 'snap shot' of practice in both case studies. There is an opportunity to broaden the scope with further research to encompass more schools in different cultural settings and for longer periods of time.

Suggestions are presented below:

- To broaden the research scope to include individuals on the periphery of GEP and CC activities in schools, including staff, parents and community leaders. Investigating a wider range of perspectives would provide further insight into the effectiveness of GEPs and CC activities on intercultural learning;
- To investigate further the influence of the local community on the school, in particular the values and needs that exist in mono-cultural communities and the influence this has. Much of the existing research and policy has focused on culturally diverse communities where there has been racial tension. Without wanting to re-establish a binary notion of difference between communities, I do feel there is a need to explore

the particular preconceptions and educational needs of schools in mono-cultural communities, particularly in relation to school values and interpretations and how they might promote CC.

- To further research the relationship between SMSC education and pupil perceptions towards intercultural understanding, and the success of policies that aim to achieve wider participation. This is needed to gain an insight into the effect of changes in policy with regards community cohesion and promoting British values.
- To further study national educational partnerships and CC. Can a national partner have a greater, lesser or different impact on CC than a GEP? If, as proposed, national partnerships could provide opportunities for pupil experiences and challenging preconceptions, this then needs further research to define the optimal conditions and maximise the effectiveness of this relationship.
- To research the potential relationship between postcolonialism and school leadership. How might adopting Postcolonial Theory inform school leadership, and the processes of leadership and management?

#### **6.4.2 Research on GEPs, partner perspectives and intercultural experiences**

This research identifies schools' limited understanding of the processes involved in intercultural experiences. I argue that there needs to be further research focused on the application of Transformative Learning Theory in relation to both pupil perspectives of intercultural experiences and how pupils

make meaning from these encounters. This could extend research focused on adult experiences of international study visits; to pupil experiences in GEPs and CC related activities. This could also serve to inform the GEP and CC relationship. Suggestions for further research are:

- To conduct a further longitudinal study of changes in perceptions and values as a result of GEP and CC related activities. This could bring deeper understanding of both the process and the nature of changes in perspectives, and thus the relative influence of GEPs and CC;
- To explore the impact of GEPs in schools with culturally diverse pupils of an ethnic origin different to the GEP. For example, a school with a global Southern partner and pupils from Eastern Europe. Can a GEP inform CC in schools where the pupil population may also experience 'Othering' within the local community?
- To explore further the Southern partner's perspective and experience of GEPs, drawing on the methodology of Martin and Griffiths (20120) who negotiate complex power relations to explore the partners' perspectives. This could inform all parties involved in a GEP of the preconceptions and perceptions of the participants and provide further insights into how reinforcing stereotypes can be avoided, barriers to learning from the experiences removed and equity in the GEP promoted.

## **6.5 Concluding comments**

This research has identified a 'third' space for intercultural learning through schools' engagement with GEPs and CC activities. However, the findings also point to factors that appear to close down this space, and they include prevailing ideologies that shape policy, and value systems held within

schools. Adopting a postcolonial lens to explore the complexities and contradictions within the findings has illuminated both the restrictions placed on this space, and possible opportunities to re-open it.

I argue the case for a shift in understanding at a fundamental and deep-rooted level, whilst acknowledging the reality that this is challenging and will take time. Schools are faced with a myriad of policies and external pressures, and require assistance in navigating complex issues such as those presented here. This calls for an understanding at governance and policy level of the importance of the issues raised from this and other research, so that existing and successful practice can be identified which will lead the way for others. In informing policy and providing INSET and initial teacher education on these issues I believe there is an important role for educational research to more closely inform both policy and practice.

I believe too, that good research needs to be honest and transparent, and the following chapter is a critical reflection of this study from a personal perspective. It is presented in the context of the limitations of the methodology presented in Chapter 3.



## **Chapter 7. A critical evaluation of the research**

### **7.1 A personal reflection**

I set out on this research journey to seek clarification and understanding regarding schools' perceptions of their duty to promote CC and their engagement with GEPs. In particular I sought to investigate the potential for a relationship between GEPs and CC. This research interest was borne from my personal and professional experiences of teaching geography, which included the challenge of teaching pupils about poverty issues, cultural diversity and distant places without reinforcing stereotypes. In an exploration of the literature in Chapter 2, it would appear that a point of commonality between CC and GEP is intercultural understanding, suggesting the two could inform one another.

In adopting Postcolonial Theory I have been able to interrogate educational practice and policy and gain an insight into two schools' practices in a meaningful way. These insights, I believe, have created new understanding and knowledge of how schools might be influenced by, and interpret, policy and socio-cultural norms. The research has allowed me a deeper understanding of educational policy, its underlying ideologies, and how schools might respond to these. It has also allowed me to explore both staff and pupil perspectives with regards to CC and GEPs.

I believe some of the findings are examples of positive practice. For example, there are examples of inclusive values among pupils, and a commitment from staff towards the importance of intercultural understanding and CC in schools, and the contribution GEPs can make towards this. However there are also findings which identify factors that appear to negatively influence practice, and of which, I suggest, policy makers and practitioners need to be aware. For example associating GEPs with fundraising and poverty issues would seem to

be a common approach in both schools. This research has allowed me to understand possible reasons why such perceptions and approaches exist. For example it was apparent that educational and development policy often frames development as purely economic from a Western position of 'development' superiority, which inevitable influences attitudes. In addition, schools' response to Ofsted, I would argue, can also be problematic, particularly if associated with the narrowing of the curriculum and a 'tick-box' culture. This research also raises concerns that failing to prioritise intercultural learning in mono-cultural communities/schools can undermine cohesive values.

I believe this research creates new insights into how postcolonialism can inform policy and practice. Such insights can contribute to the ontological, epistemological and pedagogic shift that I argue is necessary to ensure effective, meaningful and sustainable CC programmes and GEPs. Linked to this, Transformational Learning Theory may help schools create opportunities for meaningful intercultural experiences. Of particular interest is the potential for postcolonialism to inform school leadership, not just in terms of values, but also informing models of leadership and management. As well as providing a new lens to assist with the changes this research calls for, the findings from this research have implications for my own practice.

### **7.1.1 Teacher as Researcher**

My experience as a teacher and teacher educator has enabled me to bring to the research a range of skills, and an awareness of my own limitations that needed addressing. A central skill that I promote in teacher education is the process of self-reflection, identifying areas that need attention and development. This reflects my approach to the data analysis, and was a part of the research I found rewarding. Perhaps the most defining moment of the research took place mid-presentation at a conference where I was presenting

initial findings. As described in Chapter 3 I had begun the data analysis by considering 'themes' which were given codes or 'free nodes' in NVIVO. It had felt very easy, predictable and unsurprising; the themes were things I had experienced in schools as a teacher. Mid-way through the presentation, as I was outlining the initial findings from one case study, I realised that my findings were not what had emerged from the data, but were framed by my own experiences and values. This point was underlined by a gentle but terrifying question and answer session where authoritative academics questioned the reliability of my data analysis. Once I had recovered I returned to the data, destroyed the original classifications of codes on NVIVO and started again. It was at this point I was able to lose my teacher's 'lens' and allow the data to speak for itself. What emerged were findings I had not anticipated, and I felt the thrill of seeing this for the first time. I felt I had made the transition from teacher to researcher. I also began to feel ownership of the research.

Similarly, I had struggled initially to understand how to convey the complexities and 'messiness' of qualitative research. It was only after further reading, particularly of Peshkin (2000, 1988) and Thomas (2011, 2006), when I began to realise the importance of my personal and professional experience in legitimising interpretations and claims from data. Further to this is the acknowledgement of one's own subjectivity. I have found the level of self-reflexivity required in exploring one's own assumptions to be illuminating and rewarding.

In addition to the greater insight and understanding described previously, I also believe I have benefited from the research process in other, more subtle, ways. For example, I have grown to appreciate the complexities of dialogue : the emergence of 'Othering' as a theme came from a realisation it was not what people said, but how they said it that revealed deeper perceptions. This has helped me become more aware of my own use of language and the significance of how words are presented. While my original values remain intact my understanding is greater, and thus my appreciation of the issues is

deeper. Through the evolution of this research I believe that I have made the transition from teacher to researcher. While my ambition as a teacher was to have impact on the learning of my pupils, I now feel I am in a privileged position of being able to have further impact on policy and practice.

### **7.1.2 Keeping the research in context**

Some aspects of this study could be interpreted as being critical of the practice in both schools, however the research methods employed, and the analysis of the data were designed to allow the evidence to 'speak for itself'. While I would stand by my representation of the evidence, I also acknowledge that schools are busy and pressured environments, and that having priorities beyond CC and GEPs is entirely understandable. I feel though, on balance, that there has been some excellent practice exposed, and that in identifying the implications for policy and practice there is much to learn from this study.

### **7.1.3 The value of this research**

When I embarked on this research two scenarios emerged early on in the study that caused me concern. The first relates to the original intention to explore a culturally diverse urban school with an active GEP and with an abundance of CC related activities, ensuring a rich vein of evidence to explore. The reality, as explained in Chapter 3 is that I could not engage this type of school. I had therefore been concerned about the likelihood that there would be nothing to report on, particularly when it became clear that one of the case study schools was not actually involved in an active GEP. However, on reflection, this has created different opportunities and data that have given

the study a unique and rich source of evidence. I would now argue, particularly given the relatively greater focus on the experiences of culturally diverse schools by other researchers, that exploring these types of schools is more important. The lack of opportunity to engage an urban school has emerged as a real asset to the research and this, I believe, has important implications for the practice and policy in schools across England.

The second concern I had was that, with the appointment of the current Coalition Government, there was a shift in politics and policy away from the citizenship education and policies described as context for this study. As discussed in Chapters 5 and 6 there has been a shift from encouraging intercultural understanding and cohesion, towards a more Nationalistic view of identity. However, as pointed out to me by European colleagues at a conference I presented at (EARLI, Exeter 2011) this research has the potential to inform current and future policy and record practice that existed before policy change. I am optimistic that, through the dissemination of my findings at education conferences, publications and through my own teaching, educators and teachers will find a way to maximise the potential benefits of GEPs and understand and value their contribution to nurturing intercultural understanding in their community.

## **Appendices**

### **Appendix i. School D Document Sample: School Improvement Plan extract only: CC/GEP**

Extract from School D SIP: Section: community cohesion. GEP presented in context of school's response to CC duty

Examples of text in light grey highlight show reference to the 'it's all about business and enterprise' code which emerged as a meta-narrative for school D. Dark grey highlight refers to 'perception and interpretation of GEP' code.

|                                     |                                                                                                                                                                                                                                                                                     |            |                                                                                                      |                                                                                                                                                                        |        |              |                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|-------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| International links with the Gambia | To further embed the already established links with the Gambia. Additional pupils to visit the country as part of their Post 16 community service. Our staff and pupils will deliver the CMI Management qualification to them as part of the schools National Skills Academy status | Curriculum | The schools needs to develop a unique selling point based on its specialism of Business & Enterprise | Pupils in the Gambia will complete the Level 2 Management qualification. - 's link with the Gambia will be centre stage in terms of its marketing and public relations | Sep/11 | Travel costs | DECEMBER 2010 - MJP on visit in Dec 2010, student visit in Apr 2011 to include representation from Chamber of Commerce. Planning to take place on MJPs return in Jan 2011. Visit from Maahad to - in Feb 2011. JANUARY 2011 - CMI pilot approved. Queens Crescent and Monkton Park Primary Schools linking with - International programme. April 2011 - annual trip to The Gambia achieved great success. MJP providing report. |
|-------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|--------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

This is an example of the one-way partnership.

## Appendix ii. Sample: School H Documentation.

Extract from SEF, 2010: Example of reference to international activities and CC as part of school H's self-evaluation against its promotion of CC

| A4.8 The effectiveness with which the school promotes community cohesion   |   |   |   |   |
|----------------------------------------------------------------------------|---|---|---|---|
|                                                                            | 1 | 2 | 3 | 4 |
| Grade: The effectiveness with which the school promotes community cohesion |   | X |   |   |

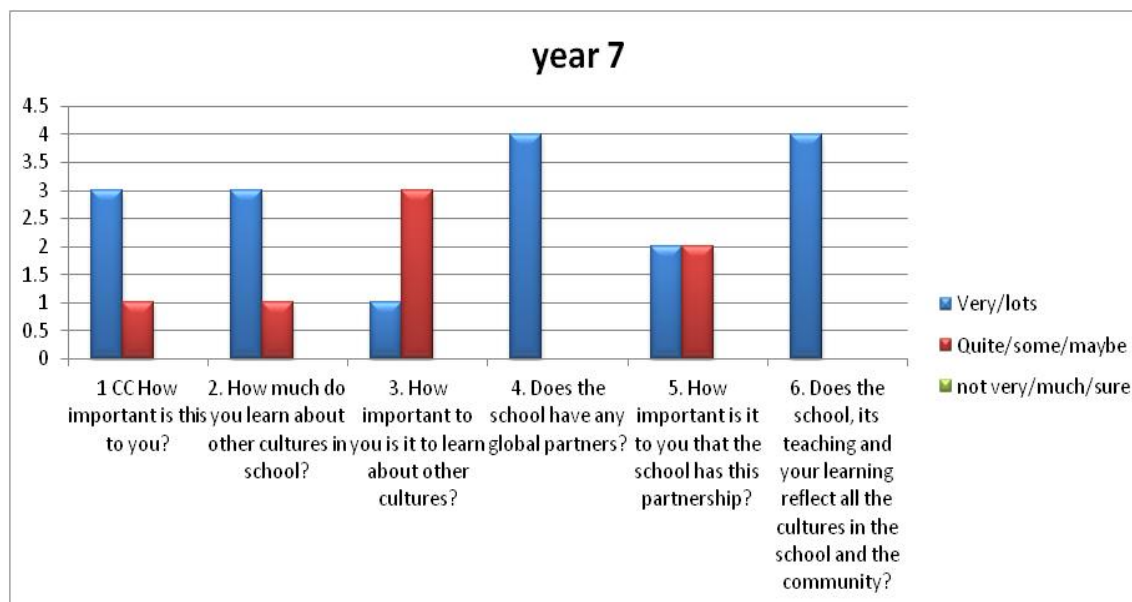
The College is an outwardly facing school and acknowledges the substantial benefits of engagement with a range of local community groups. Well developed partnerships support the promotion of community cohesion for example through whole school assemblies. Although the College recognises it is located within a largely mono-cultural society, pupils' are frequently given opportunities to learn and experience other societies and cultures. These experiences can come through international exchanges and visits along with projects from other national schools and activities within the curriculum. The College was recently awarded the full 'international schools award' to reflect this commitment. The College community is enthusiastic about these partnership and the opportunities they provide.

College staff support other schools on sharing best practice in the promotion of community cohesion. Very effective use of resources has lead to

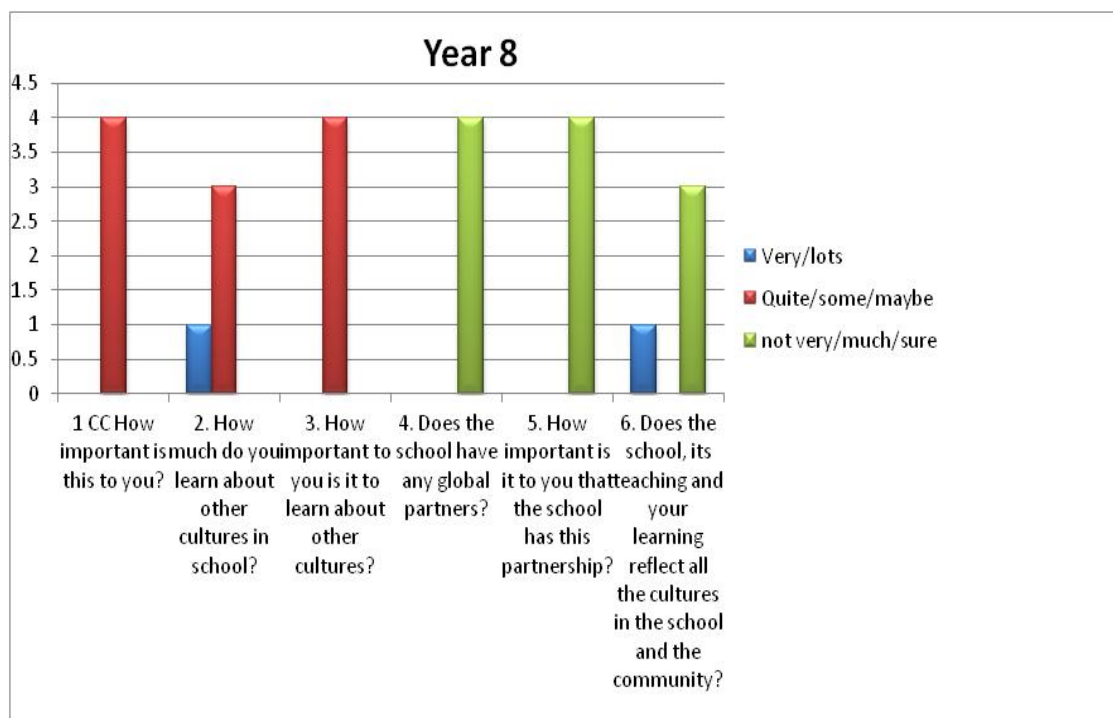
The College community is highly cohesive with pupils and adults understanding that respect and fairness is required to maintain this state. Pupils' from different backgrounds get on well with one another.

### Appendix iii. School H and D pre-interview responses

#### School H pupil responses to pre-interview questionnaire

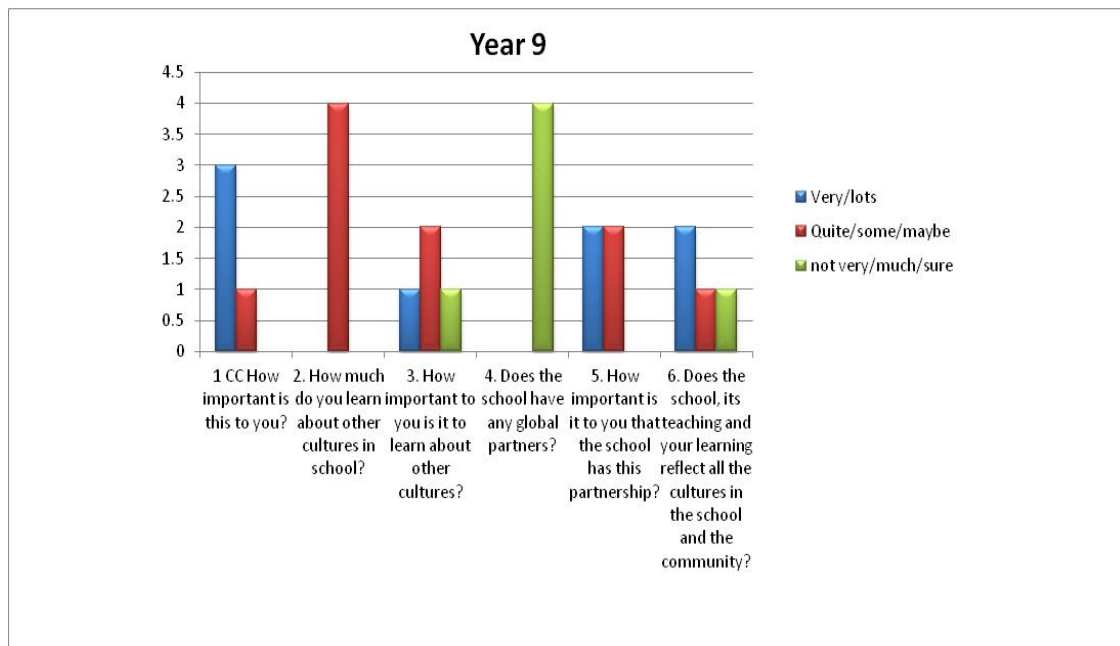


#### School H: Year 7 pre-interview responses

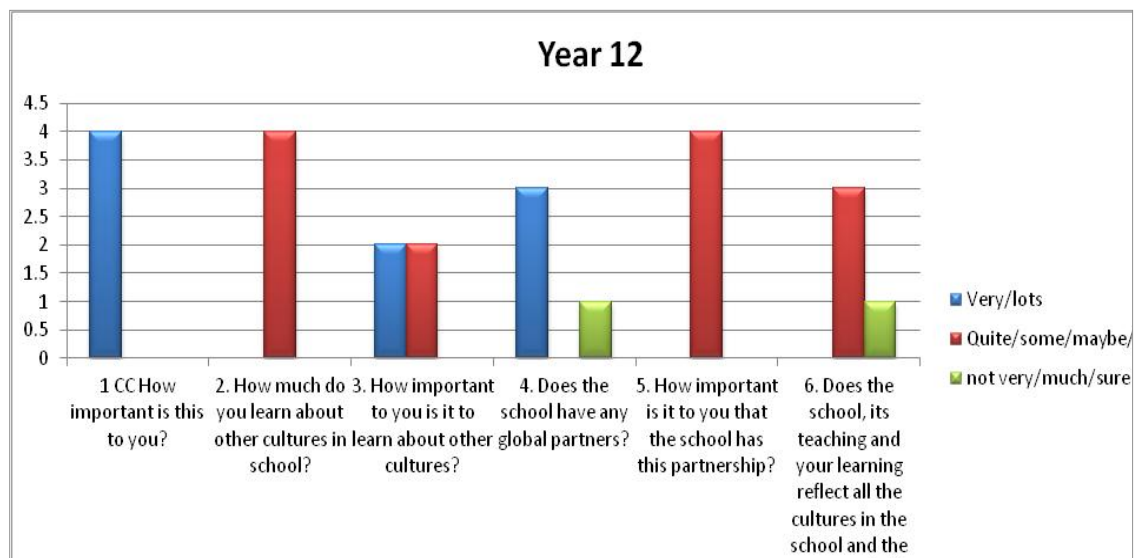


#### School H: Year 8 pre-interview responses





School H: Year 9 pre-interview responses



School H: Year 12 pre-interview responses

School H: Summary notes taken just after interviews:

**Question 1** (CC perceived importance)

Year 7, 9 and 12 majority thought CC 'very important', while majority of Year 8 and 12 (4) thought it was 'quite important'.

**Question 2** (CC 'embeddedness'/curriculum)

Most of Year 7 and one Year 8 felt they were taught 'lots' about cultural diversity in school, while all other pupils said they were taught a 'bit'.

**Question 3** (intercultural learning)

In terms of how important intercultural understanding was to them, in all years the majority if not all, said 'quite' with one saying 'very' in Year 7 and one in Year 8.

**Question 4** (awareness of GEP)

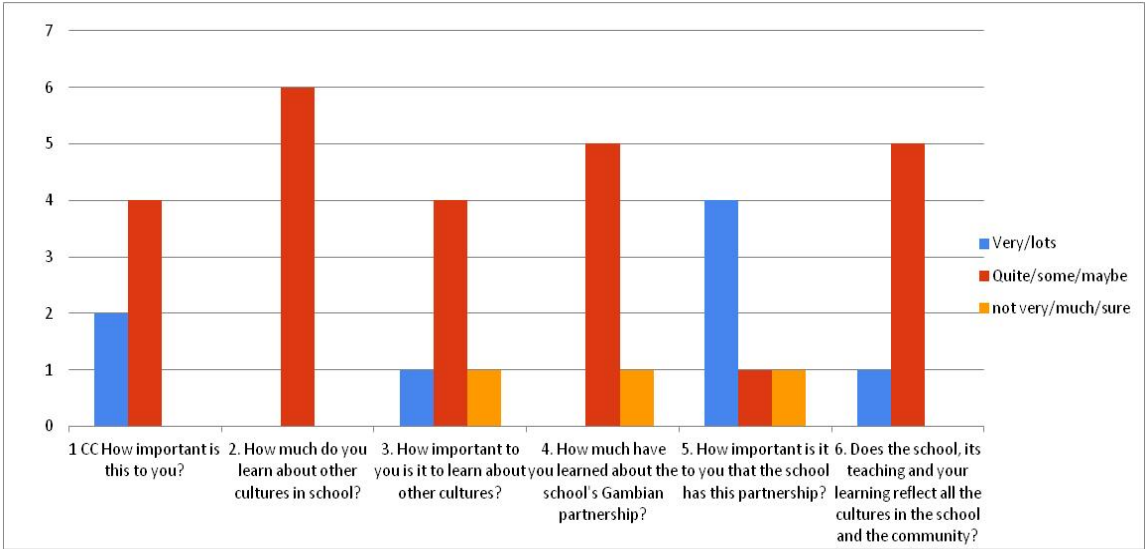
In terms of knowing about the school's GEPs, : Year 7 they all said 'yes' however Year 8 and 9 were not sure while in Year 12 the majority said 'yes' and one was not sure.

**Question 5 (GEP importance) Reaction** was mixed: Year 7 and 9; 2 said very, and 2 said quite. Year 8; all said not very, and Year 12 all said it was 'quite' important.

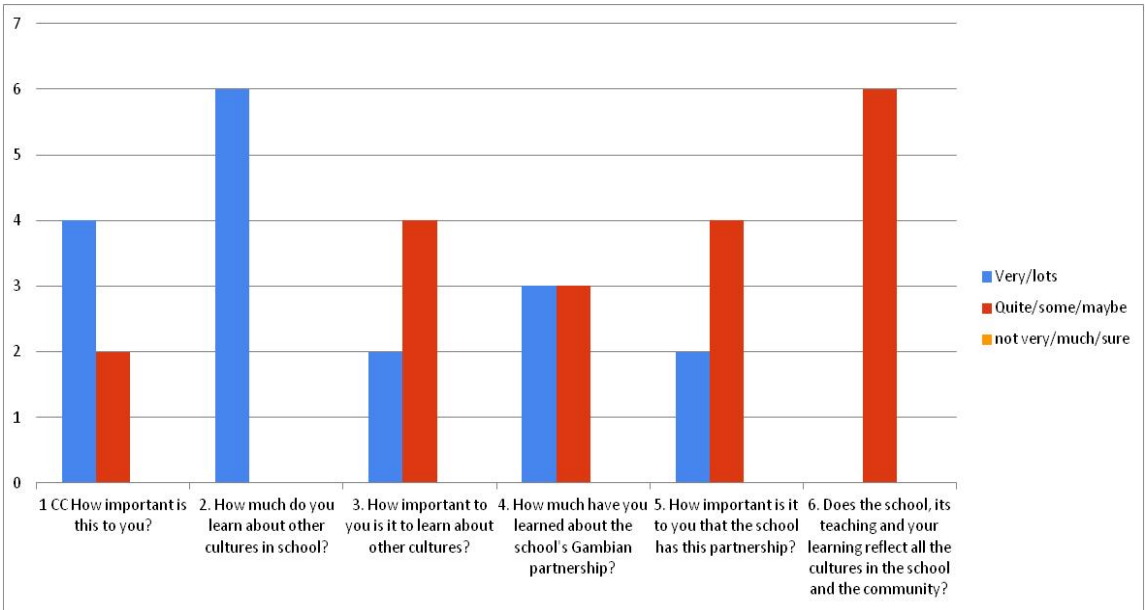
**Question 6 (aims of CC)**

Whether the school reflects its cultures in the school and community; Year 7 they all say yes, 8 most unsure and one yes, 9 2 said yes, one said no and two said not sure and 12 3 said no and one not sure - negative views.

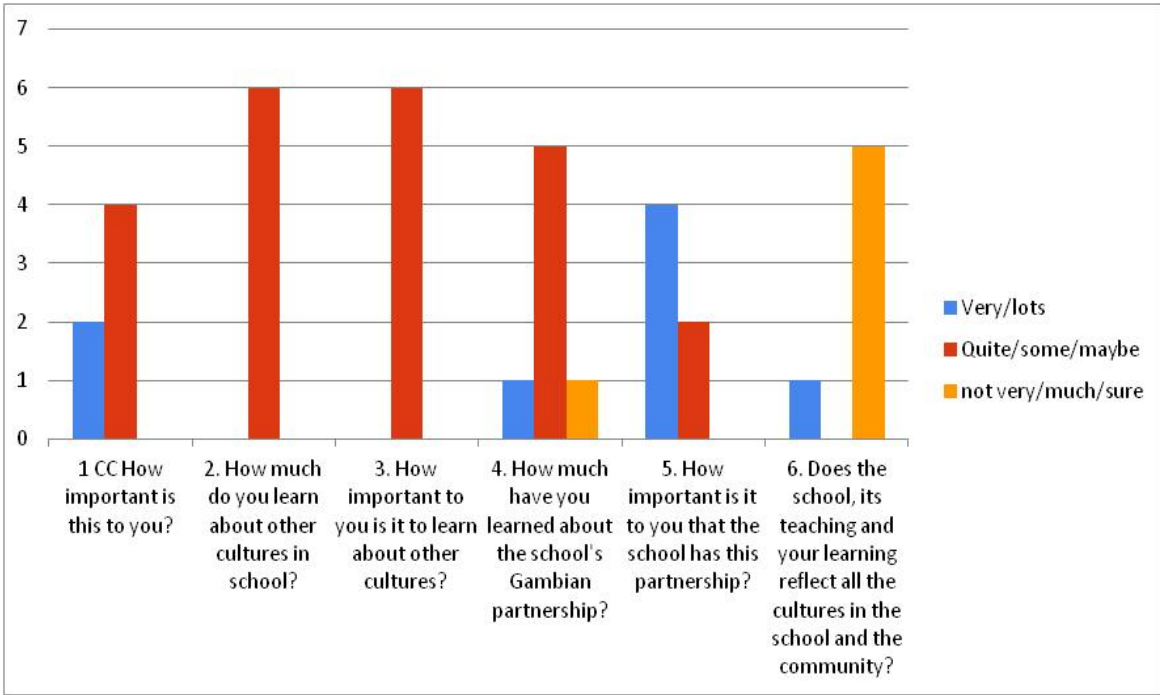
School D: Year 7 pre-interview responses:



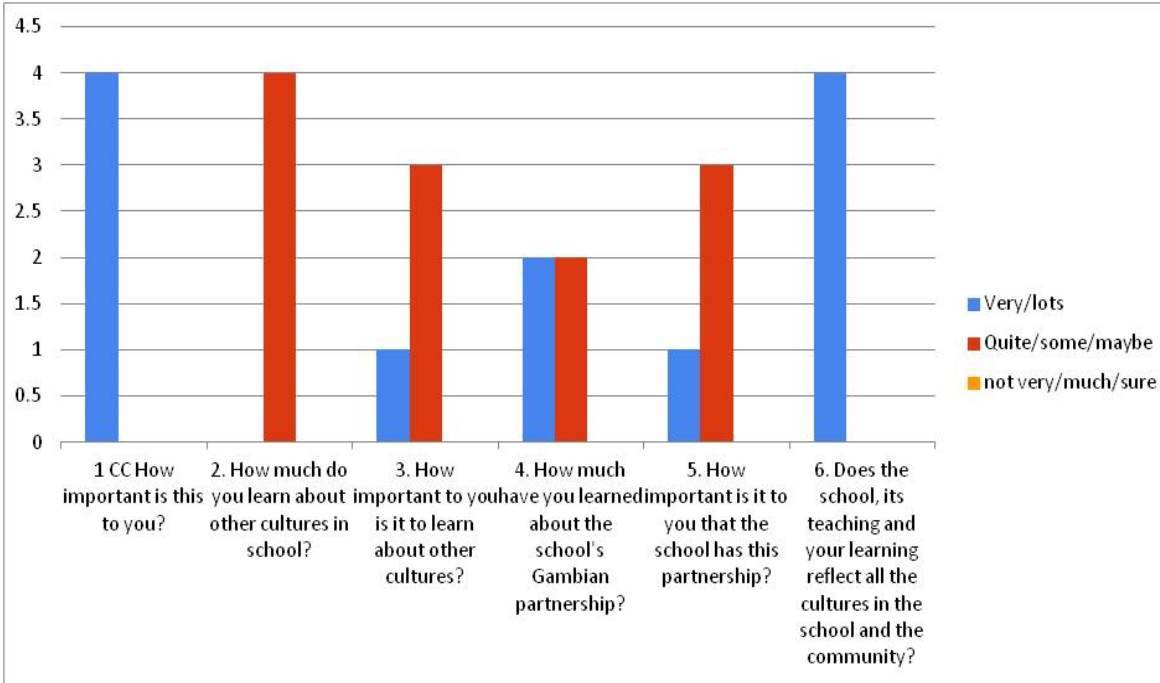
School D: Year 9 pre-interview responses:



School D: Year 10 pre-interview responses:



School D: Year 12 pre-interview responses:



Summary of pre-interview responses: notes taken at the time of data collection.

**Question 1 (CC perceived importance)**

Year 7 and 10 majority (4) thought CC was 'quite important', while majority of Year 9 and 12 (4) thought it was 'very important'.

**Question 2 (CC 'embeddedness'/curriculum)**

Year 7, 10 and 12 felt they were taught 'a bit' about other cultures in school while Year 9 felt they were taught 'lots'

**Question 3 (intercultural learning)**

In terms of how important learning about cultural diversity was to them: Year 7 the majority said 'quite' with one saying 'very' and one saying 'not very', the only Year group to say the latter. For the other years there was a majority of 'quites' with one in Year 10 and 12 saying 'very'.

**Question 4 (awareness of GEP)**

In terms of learning about The Gambian partnership in school: Year 7 majority (5) was 'some' with one 'not much' this jumped to Year 9 3 of 'lots' and 3 of 'some' interestingly mirrored by Year 12, while Year 10 the majority was 'some' (4) with one 'lots' and one 'not much'.

**Question 5 (GEP importance)**

How important this partnership was: the majority of years 7 and 10 said very, while the majority of 9 and 12 said 'quite'. One Year 7 said 'not very'.

**Question 6 (aims of CC)**

Whether the school reflects its cultures in the school and community: Year 7 the majority say 'maybe', as does all of Year 9. However the majority of Year 12 says 'yes I think so'. The majority of Year 10 says 'not much'.

#### **Appendix iv. A Definition of terms read to pupils before the interviews.**

##### **Community Cohesion**

**Means:** When a school is working towards everybody, of all backgrounds and cultures, is valued, where everyone feels safe and where there are positive relationships between everybody regardless of their background, circumstance or culture

##### **Global Educational Partnership**

**Means:** Where there is a true partnership between two schools in different countries. Where the goals of the partnership are shared and there is equality between the two schools. The goals may be developing teaching resources or sharing materials between staff and/or pupils, or exchanges of staff and/or pupils.

## Appendix v. Example of interview questions: staff. HoC School D.

- Check ok to record.
- Introduce me and research. Include themes (hand separate sheet):

| Themes and terms                                                                                                | Focus                                                                                                                                                                                                                                                                                             | Questions                                                                                                                                                                                                                                                                                                                                                                                                                                     | Prompts                                                                                                                                                                  |
|-----------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Define Role</b>                                                                                              |                                                                                                                                                                                                                                                                                                   | Can you please state your role or roles within the school?                                                                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                          |
| <b>community cohesion</b>                                                                                       | <ul style="list-style-type: none"> <li>○ Understanding of terms <ul style="list-style-type: none"> <li>○ Citizenship's contribution to CC</li> <li>○ 'Embeddedness'</li> <li>○ EXAMPLES</li> <li>○ Contextual factors: opportunities and limitations</li> <li>○ The future</li> </ul> </li> </ul> | <p>I'd like to start with CC.</p> <ul style="list-style-type: none"> <li>○ What is your understanding of this term?</li> <li>○ How does this school promote CC? <ul style="list-style-type: none"> <li>▪ How do you support CC in Citizenship?</li> </ul> </li> <li>○ What factors limit opportunities for these activities? <ul style="list-style-type: none"> <li>• Are there any factors that create opportunities?</li> </ul> </li> </ul> | <p>If given examples:</p> <p>'You've given me some examples of where CC is supported in the curriculum. I'd like to know <b>HOW</b> you think they contribute to CC.</p> |
| Themes and terms                                                                                                | Focus                                                                                                                                                                                                                                                                                             | Possible Questions                                                                                                                                                                                                                                                                                                                                                                                                                            |                                                                                                                                                                          |
| <b>Global Educational Partnership</b><br><br>(Including terms: The Global Dimension and/or International Links) | <ul style="list-style-type: none"> <li>▪ Understanding of terms</li> <li>▪ School Activities <ul style="list-style-type: none"> <li>○ 'Embeddedness' &amp; engagement</li> <li>○ Contextual factors: opportunities and limitations</li> <li>○ The future</li> </ul> </li> </ul>                   | <ul style="list-style-type: none"> <li>▪ What is your understanding of the term G.E.P.?</li> <li>• What are the benefits of a school running GEPs?</li> <li>▪ How do you support this in citizenship?</li> <li>○ What factors limit opportunities for these activities? <ul style="list-style-type: none"> <li>• Are there any factors that create opportunities?</li> <li>• How much does</li> </ul> </li> </ul>                             | <p>If given examples ask HOW they contribute to</p>                                                                                                                      |

|                                                               |                                                                                                                                                                     |                                                                                                                                                                                                                                                                                          |                                                                                           |
|---------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------|
|                                                               |                                                                                                                                                                     | Ofsted influence CC at - ?                                                                                                                                                                                                                                                               |                                                                                           |
| <b>Themes and terms</b>                                       | <b>Focus</b>                                                                                                                                                        | <b>Possible Questions</b>                                                                                                                                                                                                                                                                | <b>Prompts</b>                                                                            |
| <b>Global Educational Partnerships and community cohesion</b> | <ul style="list-style-type: none"> <li>o Ideally how do they relate to each other?</li> <li>o School activities</li> <li>o Limiting / contextual factors</li> </ul> | <ul style="list-style-type: none"> <li>o In an ideal world what would the relationship between GEPs and CC look like in a school?</li> <li>o In reality what is this relationship at - ?</li> <li>o What prevents this from happening?</li> <li>o What allows this to happen?</li> </ul> | Do you think there could be shared goals between the two?                                 |
| <b>The future</b>                                             | <ul style="list-style-type: none"> <li>o Changes in national policy</li> </ul>                                                                                      | <ul style="list-style-type: none"> <li>o There are likely to be changes to the curriculum – what are the implications for you here?</li> <li>o How do you think removing CC from of Ofsted will change things here?</li> </ul>                                                           | Changes in NC and in OFSTED                                                               |
| <b>Identity of other participants or activities</b>           |                                                                                                                                                                     | Is there anyone or anything else relating to the research focus that I should be aware of?                                                                                                                                                                                               | Ask for a copy of curriculum material relating to either CC or GEPS taught in citizenship |



## Appendix vi. Example of a Year 8 pupil interview school H.

Q: Right so the first question is you've all put down that you think community cohesion is quite important, why did you say that?

Girl: Because we don't usually see a lot of it going on in school cause it's more, I don't know...

Q: Ok so it's quiet in school. Why else, why is it quite important, I mean quite could be quite good or not very.

Girl: What was it again?

Q: So you've all put down that you think community cohesion is quite important...

Girl: I know, but what was community cohesion?

Q: So community cohesion is when the school is promoting kind of equal opportunities and chances for everybody regardless of their cultures or their religion or their size or anything.

Girl: We do talk about it a lot in assembly but we don't actually have many different races here, we're mostly white and Christian or atheist.

Q: Ok so does that, would that mean that community cohesion was more important or less important then do you think for the school?

Boy: Well I think it's the same cause we do in SMS about Sikhism and stuff like that, but just cause we don't have any doesn't mean it's not important.

Q: Ok, SMS is social and moral studies?

Boy: Spiritual, it's RE.

Girl: Spiritual and moral studies.

Q: Another part to this question then is what could be the benefits of having community cohesion, why could that be a good thing?

Girl: Because like you understand different races and stuff and you learn to get on with other races.

Boy: And you could learn so much more about their religion and what their life's like.

Q: Ok, why is that important do you think?

Girl: Cause you know how to talk to them and like not be disrespectful towards them cause you know what they do.

Q: You know what's important to them?

Girl: Yeah.

Q: Excellent, does anybody think it's not important at all? No? Ok I've got another question, in what subjects, and you've mentioned one, or activities that you do in school do you learn about other cultures?

Girl: SMS and sometimes geography.

Boy: Now and again we have it in citizenship.

Girl: Yeah and we do it in assembly sometimes.

Q: Ok good stuff, anybody else?

Girl: Oh yeah we do a little bit in history sometimes.

Boy: Yeah.

Q: So you've mentioned SMS, geography, citizenship, assemblies and history, what kind of things do you do, can you think of any kind of activities that you've done where you've learnt about other cultures, some examples?

Girl: In history we did the slave trade and we did it like then and up to the present so we understand like the issues from then, now.

Boy: We did Sikhism and we're learning about the guru's and stuff like that and about like rights of passage in other religions.

Q: Ok, and that was in SMS?

Boy: Yeah.

Boy: And now in geography we're doing like the Easter Islands like some of the people in there and like they were cannibals and everything and we're learning about the people there and everything.

Q: So what kind of work are you doing on that, can you give me an example? I mean do you do textbook stuff, do you see films, do you do projects?

Boy: See films and do projects about it.

Girl: Slide shows and David Attenborough.

Girl: We do, in geography when it first happened we did the Haiti earthquake and like poverty in Haiti in geography, and we did a lot about learning and understanding how cultures develop in, on the Easter Island because of how they settled there and then developed a civilisation before it went kaput.

Q: Excellent, so why do you think it's important to learn about other cultures then?

Boy: Cause we learn that everyone's different and the worlds like, like we all think we're the same but we're not, there's like, around the world there's different people, different beliefs, different religions.

Girl: We (...) how the culture develops from just people to their rituals and what they believe in and what they do yearly, it sort of, it gives you an indication of how people in general think because in lots of different places in the world cultures and religions have developed and they're all similar and how it's happened is all similar and you start to sort of think about what goes on in other peoples heads and what they...

Q: That was a good answer.

Girl: We did fair trade in citizenship.

Q: Ok so tell me about that, what did you do?

Girl: We went through like how they get their money and how much they work and that they don't actually get paid and we saw how much the supermarkets got paid compared to the people who make the cocoa beans.

Q: And just tell me do you have citizenship every week or how does that work?

Girl: No it's like, we have one every term.

Girl: Or once a month or something.

Q: So how did you learn about the fair trade then, was that during one of those lessons or...?

Girl: Yeah.

Boy: We saw like their standards of living, like we live in houses, they live in like huts and things and they're less well off than us and we learnt about that.

Q: In fair trade you mean?

Boy: Yeah, like the people that are doing fair trade.

Girl: We did like how they live and what they do to, for a living, cause like in England we do lots of companies and stuff and the same with America, but like I can't remember the country but they do like a lot of farming and stuff, they did rice farming and cocoa beans. We watched a video of an English person that went over there to help and it was really hard work and they work really hard but they don't profit out of it. And then we did this little thing where we like played roles and we, some people were cocoa farmers, some people were like big bad chocolate companies and the people that actually buy the chocolate out of the supermarket. And the cocoa bean farmers made about 5p, the supermarkets made like 60 quid so it was like, we learnt how western communities affect the other communities and it was quite shocking.

Q: Ok so just one last question just about that then, if you think it's important to learn about things like that, why? If you do.

Boy: We learn to like help them, we have like fund raising days for them and so that we think like sometimes when we don't get stuff we don't (...) but they're like worse off than us and they're like, the simple things matter to them, like for us, we take like a television for granted and stuff like that and they would love to have a television.

Girl: And I think cause, that they're not exactly, they do work and everything, it's just we're ripping them off and we need to like think about it because they're people the same as us and we wouldn't want to be in their position so we should be fair to everyone.

Q: Ok right I'm going to move the questions on then, do you have any global partnership schools with any other schools in any other countries?

Girl: I think, well we go on a Spanish exchange and sometimes a French exchange and there has been recently the Austrian exchange and some people like stay pen-pals and stuff.

Boy: And we have pen-pals in America.

Girl: And we're not actually in partnership with a school, but the baptist church I think, they went to Brazil and everybody, they came in and talked about it and then you have Miss Brown who's a representative for the Brazilian aid, and we also had the Brazilian festival in - to raise money for Brazilian aid.

Q: Oh really?

Girl: Yeah, the samba band played.

Q: And is Miss Brown a member of staff here or is she part of the church?

Girl: She's a cover teacher and she's from Brazil.

Q: Oh she's from Brazil, ok, brilliant, so that's an example of maybe the community doing something and involving the school, could everybody be involved in that or just some people?

Girl: Yeah well it was down on the day and on the Saturday and the school organised quite a lot of it and Miss Brown organised a lot of it so the people from the school were playing the samba. But the whole community, all the like - people, the little children and the adults and the older people were joining in and we got everybody involved in selling headbands and stuff. So it wasn't just, we were learning about Brazilian culture, not just like (...) cause we were playing samba and singing and dancing and stuff, everyone was involved including the older generation of - .

Q: Was anybody else here involved in that at all or go and watch it?

Boy: No.

Girl: No.

Girl: Well yeah I was actually in the band and a lot of kids did come and watch as well from the school.

Q: Ok brilliant, that's a good example. Do you think then, cause you've kind of said that apart from the Austria and the language partnerships, the (...) partnerships, do you think the school should have one or not really?

Girl: Austria isn't really a language partnership cause none of us know how to speak it.

Boy: Well the people that went on the trip, they learnt it.

Girl: Well they had a few evening classes, yeah.

Q: Could you all go on the Austria trip if you wanted to?

Boy: Yeah but it costs a lot of money.

Q: It costs a lot of money?

Boy: Because of all the planes it costs loads.

Boy: Yeah.

Girl: Yeah we were going on the Spanish exchange but that got called off cause...

Girl: Yeah it got called off cause not enough people wanted to go.

Boy: But the Spanish people are still coming over here aren't they?

Girl: Yeah (...) in the Autumn.

Q: So people didn't go on the Spanish trip because they just didn't want to or because it was expensive or...?

Boy: It was quite expensive.

Girl: I paid in my money, it wasn't actually that expensive, the first deposit was £120 and that's the biggest payment, and only 8 people wanted to go, and that includes year nines who went last year and it's really a year 8 trip.

Boy: I couldn't do it cause I chose French.

Girl: I wanted to do it but a lot of people aren't very keen on having foreign people in their house.

Boy: I was already going on (...).

Q: Do you think there's any benefits of having a global partner school, and if so what would they be?

Girl: We get to learn about them when we go on trips to them and they come over here and they learn about us and we go over there and learn about them.

Boy: We can learn their language and they can learn our language or we can learn their way of living and they can learn our way of living.

Girl: Yeah and like when we go to their country we have to sort of, and we go with their family, we sort of live how they live so we learn how people in different countries live on a day to day basis.

Boy: We learn about their food and language and their different places and stuff and like how different it is to our country.

Q: So would you say it's important then?

Boy: Yeah.

Boy: Yeah.

Girl: Yeah.

Q: So would you encourage the school to try to develop more partners then or do you think it's doing enough already?

Girl: Well we have the Spanish exchange but nobody wanted to go so there's no point doing like loads of different countries if nobody even goes to Spain and that's a really nice country and everything.

Q: Even though you all think it's important?

Girl: Yeah.

Girl: I suppose it's expensive for quite a lot of people but last time they had a (...) a lot of people, my friend Bradley said 'Oh I've been to Spain loads of times, I don't need to go with somebody else' and a lot of people don't like the thought of having someone else in their house.

Q: I mean that's two problems you've identified with it, do you think there could be other problems or issues with having partner schools? You've mentioned cost, you've mentioned people not wanting to go or having people in their house.

Boy: Austrian people came over here, they kind of started...

Boy: They caused a lot of trouble.

Girl: Yeah they weren't very nice.

Boy: Yeah Jack (...) threw things at them.

Girl: The Austrian people, like Alex (...) went on the Austrian exchange and when they came over here they wrecked his room and they locked him out of his own room and Jack's Austrian people, he was trying to look after them and they went off with some rowdy year 10's and he was like 'Where are you going?' but yeah, so they weren't very nice. But a lot of people were really excited about it, me included, last year, but I wasn't old enough to go. And this year only two people wanted to do it because they were, the Austrians weren't very nice.

Q: So that caused problems, that's put people off?

Girl: Yeah.

Q: Ok, right then let's have a little look here. The last question I wrote down here on your sheet was 'does the school reflect all the cultures in your school and the community in it's teaching?' one of you has wrote 'yes' and the rest of you have written 'I don't know' I think, so do you want me to just explain that question a little bit more cause I'd like to ask you about that?

Boy: Yeah.

Q: Well parts of the schools duty to community cohesion, a way it could be measured would be for the school to reflect every type of group of people and every religion and so on in it's teaching. When I mean teaching I don't just mean teaching a lesson, it could be anything that the school does, so it could be assemblies, it could be displays, it

could be inviting people in. But it's trying to reflect everybody both within the school and within the community, does that make sense, does anybody want me to explain that a bit more? So do you think it does, and if so why, or don't you think it does, and if so why? Do you think it reflects everybody in the community in what it does here?

Girl: Is that just - ?

Q: Well just, yeah, I suppose you could even broaden it out to the whole country if you wanted to, but particularly the sort of local community and the school. If you're stuck ask me or tell me why you're stuck.

Girl: We don't really have any assemblies about the actual community, we have like...

Girl: We have vicars come in don't we?

Girl: Yeah we have a lot of reverends and we have charity ones about poor countries and we have numerous ones about the bible.

Boy: But it doesn't really expand from that, it's basically just Christian.

Girl: There was one about Brazil.

Girl: Yeah but that's not - , that's what I mean by like charities and stuff, but we don't really have any actual... We have a lot about the word community, we have one of those every term or so.

Q: Ok, do you mean in assemblies or...?

Girl: In assemblies, like 'we are a community college, we do this, we do that.' it's about working together, but we don't... And he always says 'And the wider community.' you know, - and that, but he doesn't say exactly what that means.

Q: Who's 'He'?

Girl: Mr Rose.

Q: Oh Mr Rose.

Girl: Or occasionally Miss May, but he tends to give the most actual, the community ones and charity ones, he does like expectations and stuff, like expectations of us, what we have to do in school, behaviour and...

Q: So I'll just ask one more time, if the school had a really good global partnership do you think it would help the school teach you about other cultures and promote community cohesion, what do you reckon?

Girl: Yeah because if we had an actual proper one we would like be talking to people our age and relating them instead of like learning about adults and stuff. Learn how it is to actually be in the culture, be part of it, not just learn about it.

Q: Anybody else for Humphrey? You've forgotten the question? I'll ask it one more time, it's ok, if you had a global partnership with all the benefits that you said to me before, do you think it would help the school teach about cultures, teach you about other people, promote community cohesion?

Boy: Yeah cause we could have like people from the other, the wider community come in to our school and like we could do activities with them and they could give us an idea of what it's like in their opinion, not the teacher's opinion, it's a good experience cause the teacher's not going to know everything about that country.

Girl: Can I go back to the question before, the one about - ? I just remembered we did have that Victorian day where we learnt about what used to happen in - , what they used to do for entertainment in the Victorian times and (...) and not just, we did, we saw the guy who tests the water on the beach to make sure it's safe and (...) stuff and, well we watched him. And we went to the (...) bowling club and did a bit of socialising with the older people.

Q: I'm going to ask you a bit more about that in a second, I'm just going to finish this last question, I'm going to turn it around, do you think that by teaching about other cultures and the communities and promoting community cohesion could help the goals of the global partnership? So kind of the opposite to the last question.

Girl: Can you say that again?

Q: I'll ask it in a different way. In this school you've told me lots about what it does to teach about other cultures, if you had a global partnership do you think that by learning about other cultures and learning about other people it could help with learning about that partnership or even doing that partnership?

Girl: I don't get the learning bit at the end.

Q: Ok so I'll see if I can ask it in a different way. Just imagine that the school next year was going to have a partnership with another school in Romania so it's going to...

Girl: (...) poor.

Q: It could be a poor country, it could be an African country, it could be Gambia or Ghana or the Easter Island, so it's going to set up this partnership and you want to get involved in it. Do you think you would have learnt things from already in school about other cultures that could help with that partnership? So it could be that you were going to go on, that you could do a trip to that country or...

Girl: (...) stuff in school helps with the partnership or the partnership helps with the stuff in school?

Q: Yeah the first one, the stuff in school helps with the partnership.

Girl: Oh right, I thought you meant like what the partnership would do.

Boy: We can kind of expect what's about to like happen and stuff, what it's going to be like.

Girl: The actual partnership would make you like more aware of stuff. I suppose I don't know much about Romania. I know a bit about Haiti and some, I think it was Ethiopia.

Boy: Oh is that what (...)?

Girl: Oh that was the coastal...

Boy: The Ivory Coast.

Girl: There were some tribes there, but I mean like the fair trade one, the rice and beans and cotton and stuff, yeah we know much about that if we wanted to talk about that.

Q: Ok, have you learnt any skills about learning about other people or cultures or religions that could help?

Girl: Kind of.

Girl: We know if you go in to a (...) you have to bow to the book.

Boy: And you have to take your shoes off.

Girl: And you have to sit on the floor.

Girl: Well you don't have to, but you... To be respectful you...

Q: So you've got knowledge about some of the cultures?

Girl: Yeah, Muslims don't show their hair so you're not going to go up to one and take their head scarf off or something.

Q: Ok, right brilliant. I'm going to ask you one more question, when was the Brazilian stuff that you did, was that a little while ago or... Last year some time?

Girl: Yeah I think we were year sevens, no actually I don't know, it might have been the start of year eight.

Girl: It was the end of year seven.

Q: Ok brilliant, right.

- [End of Interview] -

## **Appendix vii. Example of staff interview**

CoYC: Coordinator of Young Chamber (interviewed 30.3.11)

Q: So can you state your role or roles within the school?

A: My role in the school currently, my job title is enterprise coordinator so that means I'm responsible for running all the different enterprise activities that go on in the school, and I also lead and manage the work of the young chamber in the school which is our student council and our student enterprise body.

Q: So the student council is involved with that as well?

A: Yeah it's the student, two years ago now we amalgamated our student council with our young chamber so there was just one student body, so the role of the young chamber in our school is the enterprise work and they also act as a school council within the school.

Q: Right, I'll come back and ask more questions about that in a minute. I'll explain just now one of the focuses for me is the global educational partnership in the school, what would you understand by that term?

A: In terms of that, it's how we work with the schools in our international and global community, and for us, we're trying to set up, me personally looking at how we can develop enterprise schemes and sustainable enterprise schemes with, you know, our school, and then global schools (...) international community.

Q: Ok so what kind of things are you doing at the moment?

A: They're looking for, a lot of the work is driven by Matt and supported by me in terms of, I went out to the Gambia last year and we looked at starting to try and develop jewellery making so that the jewellery is produced and made in the Gambia and it's then sold to us and we would buy it at a price from them so that they would make some money from it, and that we would then through an enterprise scheme at school sell it on and we would make some money off it, so it's sustainable for both parts. So that's one of the schemes that they're looking, starting to look at in terms of developing within the school. And then there's a couple of other projects which Matt was running with, in trying to set up bee hives in order for them to produce honey and produce candles to sell on over there and working with them. And also to set up an orchard so that they could produce fruit trees. And a lot of our students have been working to support that either through fundraising or other ways that they can support it when we go out to the Gambia which we did last year.

Q: So when you talk about the students are you talking about wider than the young chamber or just sort of...?

A: Yeah I mean students wider than the young chamber are involved in a lot of fundraising and setting up some of the businesses, for example we have Christmas markets, at the Christmas market this year some of the Gambian jewellery was sold so a group of students took that on and ran with that. The young chamber students lead a lot of the fundraising that goes in to supporting those enterprise schemes out in the Gambia, and they do a lot of the organisation of the events. And then the students that actually go out to the Gambia actually get involved in setting up some of the projects so to speak out there.

Q: Ok, so would that be a way that you would say it's sort of embedded within the school, that sort of practice?

A: Yeah, yeah definitely.

Q: Ok, how would you define the aims then of the young chamber?

A: The aims of the young chamber at our school is to provide enterprise across the student body and help the students to develop their enterprise skills, and then as I say also they act as a school council this year, you know, over the last two years they have, so to put forward the voice of the students.

Q: So how central is this international work to what they're doing?

A: I would say the international work is supported by the young chamber, so because we have the international work run by Matt a lot of that comes through. So if he needs support in terms of doing some fundraising or doing some awareness or running an event or they want a stall at the Christmas market or they want to do something then they come through the young chamber to facilitate that. So the young chamber is supposed to sort of act as a facilitating point.

Q: I'm interested in what you said just now about how some of the schemes that you've got, the international schemes are sustainable from both sides, how does that contribute to the sort of partnership aspect of the relationship?

A: I think it's important so it doesn't – I think a lot of international school links can end up being just, you know, the feeder school like our school, you know, just giving money and it can just end up being sort of, well very philanthropic and you're just giving money to another school. Where as for it to be sustainable, particularly with things like the budget cuts and stuff coming in to schools, schools can't afford to just keep throwing money at stuff, nor can we keep expecting parents and students to keep giving us money that we can then give to schools. So it allows it then to be sustainable and continued from both ends.

Q: So they're sort of self sustaining both in terms of finances and so on?

A: Yeah, so we can afford to do it because as I say, you know, schools with their budgets and students and parents with their budgets can't just afford to keep giving money so therefore it becomes profit making for us as well at this end.

Q: Well that kind of leads in to a couple more questions really, one in terms of opportunities, what creates opportunities for this work to happen, what makes it easier?

A: In this school it makes it easier with support of things like the senior team, that's really important, that the senior team are very supportive of it so therefore if, you know, myself or Matt, we want to do things or we want to run events or we want time off to go and speak to local business people, that helps. The links we've got with the chamber of commerce in this school helps, particularly in making it sustainable from our part because then we've done, and I've taken students previously to do presentations at chamber of commerce events, so then when we're talking about the jewellery and we want to start selling this on, we got a lot of useful feedback a couple of years ago, well no, last year it was when we came back sort of saying 'what jewellery do you think we could sell of all this stuff we've bought? What price, what would people buy?' and getting a lot of feedback from industry. So the chamber of commerce helps or gives us the facility that way as well in order to (...).

Q: Excellent, so it's giving skills and expertise.

A: Yeah.

Q: And Gareth mentioned this morning a sort of mentoring as well.

A: Yeah they do, it's that side of it.

Q: And you've got the support of the senior management and because you're a specialist college as well I guess that helps.



A: Yeah it does help, I mean obviously all the funding for specialist schools now has been, has gone, but it's still supported within the school and our specialism is still heavily supported within the school, you know, in terms of senior management. But our links with the chamber are really strong and that helps an awful lot as well.

Q: So the other side of that question is what makes it difficult, what limits opportunities do you think?

A: I mean finance does to some extent limit the opportunities, you know, the lack of funding and things like that that we have available to us now, you know, just across the board, you know, it limits opportunities in not just the international schools stuff, but everything, so therefore that makes it more of a constraint. It also makes it more of a constraint in terms of, you know, if you're trying to get students on board with it and engaged with it and you want to take students out to the Gambia or those sorts of things over there because obviously wider school, you know, the parents and students haven't got the finances available so that makes it more difficult. And again local businesses, because they're struggling to break even and stuff like that, so as soon as finances are stretched that can sometimes make it quite difficult. But on the whole I think because it's so ingrained and so well supported and it's been something that we've built on and it's really well embedded as opposed to being something new that we're trying to bring in when everyone's sort of cutting their budgets and it's all tied, then it still ends up being very well supported, and anything that we want to do (...) we're allowed to do that.

Q: How have you got your role within the school, is that something that you had to apply for, did you want to do it or...?

A: Yes, when I came in I came in as an NQT, I'm a business teacher and another member of staff was just setting up the young chamber with Mark Fuller when I came, joined the school as an NQT. And then that year I started picking up a few bits and bobs and going along and supporting students and events and things like that and I just gradually got more involved. And then the following year I took over the running of the young chamber specifically with Mark to take on some of the sort of day to day running of that aspect with them. And then after that I just took over the enterprise work over the last couple of years.

Q: Can you describe the structure of the young chamber and how it works, which kids are involved, how do they get involved and...?

A: The young chamber is run by four executives, we have four executive students which are from year 12 in the sixth form. We have a chair, which was (...), we have a vice chair, we have a treasurer and we have a secretary. And they are, at the start of year 12 they have to express an interest in doing those roles to me and then I interview them, just give them a brief interview. And we elect them that way, obviously we consider as well in terms of how we think they'd manage their work load with the sixth form etc. that sort of thing, so I elect them. In the lower school there's one student from year seven, eight, nine, ten, and eleven that sit on the young chamber and they come through sort of the normal tutor group, year council system in that every tutor group in the school has a form rep, that form rep sits on the year council, and then the year council elects their member of the young chamber who they want to sit on the young chamber, so they come through their year council. So then in theory stuff we discuss at young chamber then gets taken back to the year councils and then gets taken back to the tutor groups.

Q: Right, so they feed back in to the sort of pastoral side of the school here.

A: Yeah.

Q: And how does that work, I mean do they just go back and feed back in a tutorial (...) or...?

A: Yeah we have, young chamber meetings alternate with year council meetings so one week is year council, one week is young chamber, so anything that's discussed at young chamber the following week will be fed back to their year councils and then the year councils over the course of that week should then feed back independently to their year groups.

Q: And are there any curriculum areas that support some of the activities or some of the schemes that you do?

A: Yeah lots of them in terms of the enterprise stuff, we have a few big events if you like, so we have – enterprise week is obviously a key week for us, which happens in the, normally I think it's the third week of November, and that's quite often supported by a lot of departments. So for example we did a DT dads and lads competition after school one night, maths ran a BP training competition one week, a lot of the areas support that. The Christmas markets we run normally the first week in December, most departments will be encouraged to have a stall or support students in running stalls, that sort of thing, so it's generally supported across the curriculum in terms of events.

Q: And does it feed in to the lessons or curriculum content as well at all?

A: Yeah it does to some extent in some areas, so enterprise week for tends to, say for example in DT in enterprise week we did a competition with shake away, one of the local businesses that's now gone bust in town where they came in and the year sevens had to design a milkshake and come up with a brand and image and a logo that was cross curricular with DT and IT, so prior to their shake away day they'd done some prep work in IT with us about how to design logos etc. leading up to, they knew they were leading up to this shake away day. In DT, the head of DT, Rosie, she'd done some work about combinations of making smoothies and milkshakes and how you would go about doing that so then when it came to their sort of session during enterprise week it was done that way.

Q: Ok brilliant. Moving on to the community cohesion part of things, have you come across that term and what would you understand by it?

A: In terms of how we work with our local community, how we create a community sort of within our school, and effectively how all the sort of different stakeholders work together and the support the school works with or supports all the different stakeholder groups of the school.

Q: Ok so would the young chamber be involved in any of those sort of...?

A: Yeah the young chamber previously – we go out and work in the wider community in terms of, you know when they've had fete's and things at the church in order to support the church, we've gone down and run stalls etc. down at St Andrew's, the local church, we go out and work with the primary schools so they're a part of our community so I've taken the young chamber in to run enterprise events and things like that within our local primary schools. They support Gareth and work in the chamber in terms of the children(?) with vision project and we've done some work with the council in terms of redesigning and reshaping Chippenham and being part of the youth voice if you like for the Chippenham vision project.

Q: I've seen that on line, when did that happen?

A: It started happening here two years ago now. Two years ago was when Gareth first came in and sort of started floating the idea, and needless to say, like with most council things, you know, it seems to be fairly sort of a slow burner, but gradually we, you know, they went out and they did some consultation with our lot and they did some consultation with the wider staff body and I think the intention is that the young chamber would now, you know, perhaps next year be used to go and consult some of the youth in some of the other schools in terms of what they'd like to see in terms of the development of Chippenham.

Q: Right ok, the cohesion aspect of community cohesion, so bringing in groups of people together of different ethnic minorities or age groups and so on, is there anything sort of overtly or...?

A: I think that would be an area that is perhaps a weakness across the school cause obviously it's not a particularly multicultural area. But it's something we're starting to look at because we were aware it was a weakness. So last year myself and Mark took the old young chamber executive up to a school in west London up in Hounslow and we're starting to look at how we can develop that link and work with them and bring those groups – cause they're a very ethnic school, a very Islamic school, majority, obviously it's bringing the two groups to get together because we don't live in a particularly diverse area and so I think we're becoming more aware as a school that that is somewhere where students don't

have a lot of access to so...

Q: So what facilitated that sort of link then? Cause I know schools find it difficult to forge relationships with other schools in the country so...

A: Initially I think it was a link with the senior team, I think our old head had previously worked there. So when we started looking at perhaps who we could do this with and who, where we could bring some diversity in or make a link, she had previously worked at this school so therefore this school came up and then Mark contacted this school and so we went up and did a visit with some of our students and our students did a presentation about the young chamber, cause they at the time were doing some work on their school council and how their school council should run so we went up and did a bit of a presentation about the young chamber and what they did and the success of the young chamber at school. And so then we're looking now to develop that over...

Q: So that's got potential for...

A: Yeah we're looking to get them down here and to do, I mean they run some fantastic events up at their school which we're looking to see if we can bring them down to do some mentoring here to get them running here and things like that.

Q: So is Mark the other person involved in that?

A: Yeah, he came up with me.

Q: Ok I'll talk to Mark about that. Drawing this together then, the relationship between, potentially between global educational partnerships and community cohesion, in an ideal world what would that be, would it exist and what would it look like do you think?

A: Yeah I think it would exist in an ideal world. I mean for me personally it would be our students working with other groups and other sort of community groups on both the local, global, and national level, I think all three are important, that it's working sort of all the way round so... You know cause I think a lot of our global work comes from our students getting a lot of experience from abroad, you know, our students experiencing the different cultures, for example us in the Gambia, in an ideal world that would work both ways so that as much as we get access to them, they have access to see what our culture's like and have an understanding cause I think it does tend to be very one sided and one way. I think that's easier on a national level, you know, to build up that cohesion between the two so that we're working together. I think it has to come through sort of sustainable projects, I think they have to be ongoing projects that are run within the school, you know, perhaps for us it might be the development of this jewellery idea, that perhaps it can develop through that way, and there needs to be perhaps some events set up in terms of – and some projects set up to maintain that link. Cause otherwise I think they tend to be perhaps sort of one off things that you do and then they're not sustained within the school. And then as I say, finding some way to bring it all and embed it all within the curriculum, which is essentially what it all comes back down to so that it's followed up within the curriculum.

Q: Do you think it's happening to a certain extent or to what extent do you think it's happening already?

A: I think we're very good at some things, like I say, I think we're very good and I think for us the issues like with the Gambia is very well embedded within our curriculum. And I do think we're now getting to a stage where we have got very good, very sustainable projects up and running internationally. It would be nice, but obviously there's difficulties in terms of getting students from the Gambia over to here and that can be very challenging cause, you know, we get a lot of access to go over and see what they're like and it would be nice to get the partnership two ways, but that gets very sort of difficult at times.

Q: What's the challenge in doing that do you think?

A: One I think it's funding and money cause obviously...

Q: For them?

A: Well yeah because we, our students pay to go out to the Gambia where as obviously they wouldn't be able to afford it. But I do think there's issues around visas and issues surrounding that as well. So I think that's something we do very well. I think we're developing our links with national schools and I think a lot of schools tend to focus on the international work, where as I think national work and working with schools in London or Liverpool needs more development, and I think that's true within our school, but I think, as I say, that's something we are working on.

Q: Is that something you sort of feel on a personal level or is that something you know that the school has been...?

A: I think it's particularly important with our school because we live in an area that has such a lack of diversity so therefore I think it's even more important perhaps to bring that in personally I think for our students, cause if you live in a city you are immediately, you know, you have access to all the different cultures and different groups in society, they don't have that, they have very limited access to that where we are, so personally I think that's important and I think that's something that over the last few years at this school they've realised is increasingly important in terms of trying to bring it in. We've always taught it and delivered it and it's always been delivered through the curriculum in terms of citizenship, but bringing it in to a more realistic, practical, getting involved and working with different groups from different cultures but who are still essentially English, I think that's more important and that's something we're trying to develop.

Q: Brilliant, thank you very much.

- [End of Interview] -

## Appendix viii. Example of evidence: code: Pupils 'helping them out'

<Internals\ - \Year 7 SCH D> - § 2 references coded [12.77% Coverage]

### Reference 1 - 4.24% Coverage

So do you think there's anything shared between what you're trying to do with the partnership in the Gambia and what we're trying to do with community cohesion? Can you think of anything that's quite similar in the goals?

Boy: Well I think that it would be like, if we were talking in being friendly with people from Gambia and China then it will help community cohesion cause we'll like be thinking they're the same as us and...

Q: Ok, yeah good.

Girl: Well we're kind of helping the Gambia as well as our community so it's a similarity because like we're a part of the school and we may help the community.

### Reference 2 - 8.53% Coverage

Girl: The sixth formers just got back from the Gambia a couple of weeks ago and we're going to have, I think it's an assembly, the next assembly on what they did there.

Q: Oh right so you're going to learn about it in the next assembly?

Girl: Yeah.

Q: Anything else, any other sort of shared goals?

Girl: We helped by like when we had the air ambulance we helped that kind of for the community and we helped the Gambia by like raising money to buy trees and plants.

Girl: We also did the Gambian bee for 50p.

Q: A bee for 50p?

Girl: Yeah they're doing bee hives over in the Gambia and every bee we bought was 50p and we got stickers, yellow stickers.

Q: So you were sponsoring bee hives?

Girl: Yeah.

Q: And what would be the benefits for the Gambian people?

Girl: They could have honey and candles, you can make a lot of things out of it, wax.

Q: Ok so they could make some money out of it as well?

Girl: Yeah.

Boy: Well the, I think it was every fifty pounds we raised for the Gambian bee for 50p, we got them a bee hive or a bee hive was bought so we could get quite a lot of hives sort of for the school.

Q: Ok brilliant, so did you all get involved in that as well?

Boy: Yeah.

Girl: Yeah.

<Internals\ - \Year 9 SCH D> - § 1 reference coded [20.07% Coverage]

### Reference 1 - 20.07% Coverage

Q: Ok brilliant. Right I want to move on to the international partnerships that the school has, I know that there's a couple, can you tell me what those international partnerships are?

Boy: One of them's the Gambia and we had some of the teachers and like the head teachers come in for like just to see around from Gambia and it was like different, the way they dressed and...

Q: Ok, so how did you, how do you find out about the Gambia partnership?

Boy: We have assemblies usually and that's, we don't really... We sometimes talk about it in class but like we don't talk about it in class that often.

Q: Ok so just before you hand over Jeffrey [soft toy!] to somebody else, when the visitors came over from the Gambia recently, how did you find out about that, what sort of contact did you have with those visitors?

Boy: They walked round and like they talked to us and we talked to them and just...

Q: Just sort of between lessons and at break time and lunchtime and...?

Boy: Yeah, between lessons and they came in to some lessons and like watched us learning and...

Q: Ok, did they come in to any of your classes?

Boy: No.

Q: Right, anyone else want to say something?

Girl: I do choir and I do photography after school so when the Gambians came over I got, well we sang when they arrived at the opening ceremony and I took, I was taking pictures at the interviews so I learnt all about the, well one of the things we do with them, the bees and stuff that we send over to the Gambia and fund raise for.

Q: You send bees over to the Gambia?

Girl: It's something to do with, they have, well we raise money so they can afford bees and beehives and make honey to sell to raise money for the school so that they can afford things they need.

Q: Excellent, so you've learned that through your after school activities?

Girl: Yeah.

Q: Brilliant. Ben?

Boy: Through humanities we've been learning about our fairly new Chinese link with a Chinese school and how they learn differently, how their structure of lessons are. They don't, like the teacher gives them work and then the teacher goes and sits at the back so the teacher is looking at all of them working.

Q: Wow, very different. So that's in humanities?

Boy: Yeah.

Q: So any other subject or activities where you learn about your partnership?

Boy: Mostly it's just in humanities. And another link we knew about recently, it's more of a national link but we're linked with a school in London and it's also nice to know about the different backgrounds cause it's two very different locations.

Q: So where did you learn that, that was in humanities was it?

Boy: Yeah.

Q: And what kind of things have you done, what sort of...?

Boy: Well we sent over a box I think about what it was like in our school.

Q: A box?

Boy: Yes, a box.

Q: And what did you put in the box?

Boy: Things that we have, what we associated London with, that sort of stuff I think.

Q: Oh really, so your perceptions of London?

Boy: Yeah.

Q: As opposed to what - is like.

Boy: Yeah I think we did both actually.

Girl: We learnt about the Gambia in music as well because we learnt about like Gambian music and like where it came from and where it started.

Q: Ok good stuff. Now a few of you said that the Gambian partnership is important for the school, why is it important?

Girl: I think it gets a lot of interest and stuff to do with the school, people are interested to see what we're doing with the Gambia and...

Q: So people from outside of school?

Girl: Yeah, they're interested to know what's going on and how the links are. And it gets, the year 12's go over for a trip every year to see the Gambians and that generates interest and stuff as well.

<Internals\ - \Year 7 SCH H> - § 5 references coded [12.89% Coverage]

Reference 1 - 2.05% Coverage

Girl: I wouldn't actually mind going to Japan and like helping them out, they do quite a lot and they just get like taken for granted, cause like they make all these amazing things when like it's like, we've just like kind of like stopped talking about it and we're starting to think (...) stopped and are they helping them? (...).

Reference 2 - 4.13% Coverage

Q: Ok so the last question is you've all said that the school reflects all the cultures both in the school and community in it's teaching, and when I say teaching, it's everything that it does, why did you say that?

Girl: Well I said that because in assembly we did something about Brazil and how these people went to Brazil to help the children there in the slums and like in other stuff and geography, the humanities lot, we do do stuff that's just like, that's really bad like earthquakes on the Richter scale and we do learn how earthquakes are caused, and we do do red nose days and non-school-uniforms to raise money for charities to help people like Japan.

Reference 3 - 1.26% Coverage

Girl: This school, we had, we can go to a place in the sixth form area and there's a teacher down there, Mr Lough, and we can ask him and he can help us (...) charity and help us to help other countries.

Reference 4 - 1.65% Coverage

Girl: Well like we, well in this school we, yeah as I was saying earlier, we help raise money and also we can like interact, like make the schools ourself, like Alex sold like Pudsey Bears, badges, and we got like a reward for that in ICT if she got over a fiver.

Reference 5 - 3.80% Coverage

Girl: It has, they like, some days we do like non-school-uniforms and we do geography about all the things that have happened in other countries and we have people coming in to speak, like visitors to come and speak to us about other countries and what happens in places like Brazil. We had a man come in for that assembly to help children that was in adoption centres that, like they were abandoned, all their parents left them because they didn't have enough money and he explained to us about orphans and everything so they allow visitors to come in to explain to us about what's happening around the world.

<Internals\ - \Year 8 SCH H> - § 1 reference coded [3.11% Coverage]

Reference 1 - 3.11% Coverage

Boy: We learn to like help them, we have like fund raising days for them and so that we think like sometimes when we don't get stuff we don't (...) but they're like worse off than us and they're like, the simple things matter to them, like for us, we take like a television for granted and stuff like that and they would love to have a television.

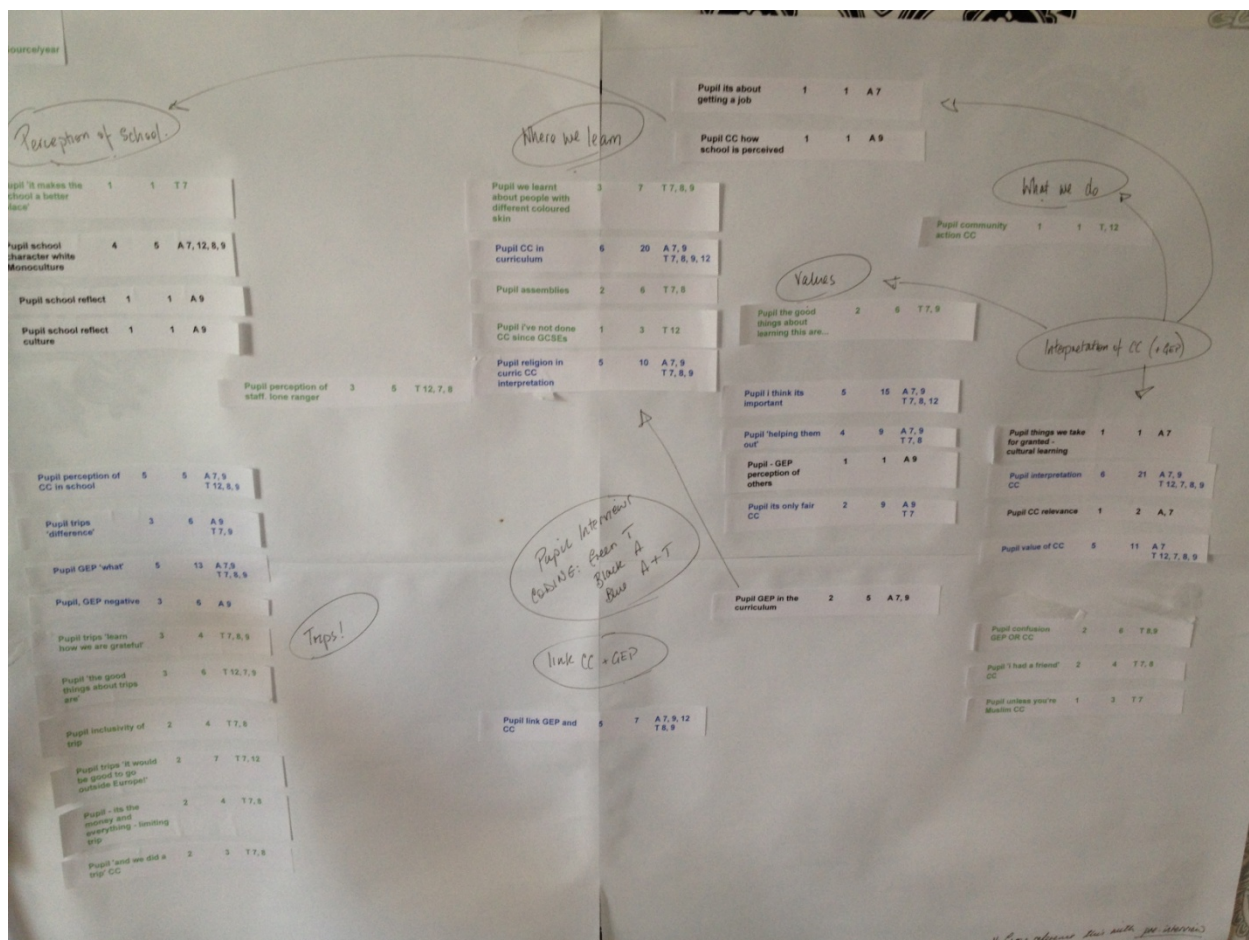
Girl: And I think cause, that they're not exactly, they do work and everything, it's just we're ripping them off and we need to like think about it because they're people the same as us and we wouldn't want to be in their position so we should be fair to everyone.

## Appendix ix. Example of free coding in stage 1 of data analysis.

| Free Node                                                 | Number of sources | Number of references |
|-----------------------------------------------------------|-------------------|----------------------|
| Pupil - GEP perception of others                          | 1                 | 1                    |
| Pupil - its the money and everything - limiting trip      | 2                 | 4                    |
| Pupil 'and we did a trip' CC                              | 2                 | 3                    |
| Pupil assemblies                                          | 2                 | 6                    |
| Pupil CC how school is perceived                          | 1                 | 1                    |
| Pupil CC in curriculum                                    | 6                 | 20                   |
| Pupil CC relevance                                        | 1                 | 2                    |
| Pupil community action CC                                 | 1                 | 1                    |
| Pupil confusion GEP OR CC                                 | 2                 | 6                    |
| Pupil GEP in the curriculum                               | 2                 | 5                    |
| Pupil GEP 'what'                                          | 5                 | 13                   |
| Pupil 'helping them out'                                  | 4                 | 9                    |
| Pupil 'i had a friend' CC                                 | 2                 | 4                    |
| Pupil i think its important                               | 5                 | 15                   |
| Pupil inclusivity of trip                                 | 2                 | 4                    |
| Pupil interpretation CC                                   | 6                 | 21                   |
| Pupil 'it makes the school a better place'                | 1                 | 1                    |
| Pupil its about getting a job                             | 1                 | 1                    |
| Pupil its only fair CC                                    | 2                 | 9                    |
| Pupil i've not done CC since GCSEs                        | 1                 | 3                    |
| Pupil link GEP and CC                                     | 5                 | 7                    |
| Pupil perception of CC in school                          | 5                 | 5                    |
| Pupil perception of staff. lone ranger                    | 3                 | 5                    |
| Pupil reflection on geography                             | 1                 | 4                    |
| Pupil religion in curric CC interpretation                | 5                 | 10                   |
| Pupil school character white monoculture                  | 4                 | 5                    |
| Pupil school reflect culture                              | 1                 | 1                    |
| Pupil the good things about learning this are...          | 2                 | 6                    |
| Pupil 'the good things about trips are'                   | 3                 | 6                    |
| Pupil things we take for granted - cultural learning      | 1                 | 1                    |
| Pupil trips 'difference'                                  | 3                 | 6                    |
| Pupil trips 'it would be good to go outside Europe!'      | 2                 | 7                    |
| Pupil trips 'learn how we are grateful'                   | 3                 | 4                    |
| Pupil unless you're Muslim CC                             | 1                 | 3                    |
| Pupil value of CC                                         | 5                 | 11                   |
| Pupil we learnt about people with different coloured skin | 3                 | 7                    |
| Pupil, GEP negative                                       | 3                 | 6                    |



## Appendix x. Data analysis: chart of codes and clusters



## Appendix xi. Matrix of documentation for school D:

|                   | Who/when/Where                                 | Useful?<br>1/2/3 (1 TOP) | In The Project?          | Analysed – when?                                                                                                                 |
|-------------------|------------------------------------------------|--------------------------|--------------------------|----------------------------------------------------------------------------------------------------------------------------------|
|                   | SIP 2010-2011                                  | 1                        | Y                        | 13/01/2012 13:43                                                                                                                 |
| Document          | UNESCO application United Schools              | 1                        | Y                        | 17/01/2012 12:47<br>mm complete                                                                                                  |
| Document          | British Council report                         | 1                        | Y                        | 17/01/2012 13:06<br>mm complete                                                                                                  |
| Document          | International Dimension Action Plan 2010-2011  | 1                        | Y                        | 17/01/2012 13:24<br>mm discussed                                                                                                 |
| Document          | ISA app                                        | 1                        | Y                        | 02/02/2012 15:40                                                                                                                 |
| Documents         | Citizenship curriculum material                | 1                        | Y                        | KS4 02/02/2012<br>TRIP LETTER 02/02/2012<br>Interfaith 03/02/2012<br>Letter to hounslow 03/02/2012<br>letter china<br>03/02/2012 |
| Document          | ASDAN bid: EPIC                                | 1                        | Y                        | 17/01/2012 14:11                                                                                                                 |
| Document          | International Middle Years Curric<br>copies    | 1                        | No – needs scan<br>A3-A4 |                                                                                                                                  |
| Research<br>diary | Notes from visits: june,<br>November, february | 1!                       | Y (JULY 2011)            | ongoing                                                                                                                          |
| Document          | - Gambia Article MP                            | 2                        | N                        |                                                                                                                                  |
| Document          | OFSTED 2009                                    | 1!                       | it won't import          | 02/02/2012 10:46: read through<br>and highlighted CC/international<br>and multicultural. see diary.                              |
| Document          | Prospectus 2009                                | 3                        | N                        |                                                                                                                                  |
| Documents         | Youth Chamber newsletters                      | 2                        | N                        |                                                                                                                                  |
|                   |                                                |                          |                          |                                                                                                                                  |
|                   |                                                |                          |                          |                                                                                                                                  |
| Document          | UNESCO Guidelines                              | 2                        | N                        |                                                                                                                                  |
| Document          | WISE vision statement                          | 2                        | N                        |                                                                                                                                  |
|                   |                                                |                          |                          |                                                                                                                                  |
|                   |                                                |                          |                          |                                                                                                                                  |
| Document<br>x 3   | The Gambia 2010; Matrix;<br>Evaluation         | 2                        | N                        | ?                                                                                                                                |
| Document<br>x 2   | China: Action Plan; Visit                      | 2                        | N                        | ?                                                                                                                                |
| Document          | Britt Sawyer letter                            | 3                        | N                        |                                                                                                                                  |
| Document          | Global Forum flyer                             | 3                        | N                        |                                                                                                                                  |
| Document          | UNESCO speaker evaluation                      | 3                        | N                        | ?                                                                                                                                |
| Document          | MAHAAD visit itinerary                         | 3                        | N                        | ?                                                                                                                                |
| Document          | Review for Guest speaker EMAS                  | 3                        | N                        |                                                                                                                                  |
|                   |                                                |                          |                          |                                                                                                                                  |
| Document          | Prospectus insert                              | 3                        | Y-3                      | ?                                                                                                                                |
| Document          | 10.2.11 visit timetable                        | 3                        | Y-3                      |                                                                                                                                  |
|                   |                                                |                          |                          |                                                                                                                                  |
| Document          | Foyer info                                     | 3                        |                          | 366                                                                                                                              |

## Appendix xii. Matrix of documentation for School H:

| Data      | Who/when/Where                                      | Useful?<br>1/2/3 (1 top) | In NVIVO?                       | Analysed –<br>when? | Notes/leads                                                                                                                     |
|-----------|-----------------------------------------------------|--------------------------|---------------------------------|---------------------|---------------------------------------------------------------------------------------------------------------------------------|
| Document  | OFSTED report 2010                                  | 1                        | y-1                             |                     |                                                                                                                                 |
| Document  | SEF '07                                             | 2                        | y-2                             |                     | 2007, need latest one really. Maybe good for highlighting issues then and context                                               |
| Document  | SEF '10                                             | 1                        | N corrupt?                      |                     | Latest!! Worthwhile doc.                                                                                                        |
| Document  | Community Matters Nov '09                           | 1                        | y-1                             |                     | Excellent doc: review of all activities and evidence of CC for Ofsted by KB. Includes useful contacts and contributing parties. |
| Documents | Hard copies of evidence of CC used by KB for Ofsted | 2                        | N scan?                         |                     | As well as actual content, its useful to see what has been selected as evidence – Embeddedness?<br><br>Type?                    |
| Document  | TCC 'strategic intentions'                          | 1                        | N- too big?<br>Crashed<br>nvivo |                     |                                                                                                                                 |

### **Appendix xiii. Journeys from free node to theme.**

The intention here is to show explicitly the interpretation process involved in coding data from the interview transcripts, thus illuminating the journey from raw data to free node to theme:

#### **1. Context: School H: staff interviews. AR. 'We ticked a box' → 'Tokenism'.**

Transcript:

Interview question exploring CC related activities, following a comment from participant and linking to a comment from another member of staff:

Q: I think [HoG] mentioned as well diversity week...

A: Yeah we had diversity week, we had it last year, we haven't had it this year, we had diversity week, we had it about two weeks before Ofsted... and we sort of ticked a box I think when ofsted came.



This became a free node: 'we ticked a box when Ofsted came'. Further analysis revealed that there were five other similar references from AR and further references from HT T, KB, JS and NS such as: HT T 'I think the Ofsted criteria was simply that, it was an Ofsted criteria box that had to be ticked'



Given that there were multiple references from multiple perspectives this then became a code. The code was initially grouped under a heading Ofsted along with the codes:

- 'ID clear we need to do a lot more'
- 'Just dumped on schools'
- 'We resource it because its part of Ofsted'

However Ofsted in itself is not a particularly useful finding. What emerged as important was the influence of Ofsted and the perceptions of this from participants.



On further analysis a main theme emerged that related to the language and perception of Ofsted, which appeared to manifest in a tokenistic response thus: 'Tokenism' became a finding worthy of further exploration and discussion.

## **2. Context: School H: Staff interviews: 'I've tried to open their eyes'.**

Transcript:

Original interview question exploring understanding of CC, this question follows to clarify an example of an activity that was mentioned:

Q: Sorry what was that?

A: having them down and just meeting them informally and talking about their experiences in X was quite an eye opener for those that were involved because, you know, they don't really appreciate what life was like in a multicultural community and also in a very big city community as well.



This became a free node and originally joined a code called 'individuals' passion'. However on a second analysis it became clear that this was an interpretation that loaded meaning on the code to an extent that I was not happy. So it got re-coded, as 'I've tried to open their eyes'. (Coincidentally this was also a code used in school D as I interpreted participants in both schools giving similar reasons for why they were creating opportunities for some form of intercultural experience).



'I've tried to open their eyes'

As there was only one reference to this in school H it did not become a main emerging theme for school H.

### 3. Context: School H: Staff Interviews: staff: 'CC and GEP link'

For school H This is an example of inductive coding from very early in the analysis process. It was initially allocated to 11 references from 4 members of staff. Any reference to an association with GEP and CC was allocated this free node. Some examples are:

AR: 'I do think there is a particular problem because I think you have to try extra hard to kind of get that international dimension in place to make the link between what you are doing in your local and international... the next nut to crack is probably to get much more awareness of what's going on in Asia or Africa'.

HEAD: 'Would a student see the bigger picture about the role of a person in Brazil and the rights of that person and the persecution of some of the people mentioned in the video to what's happening locally?'

HEAD: 'The role of it [CC] for a school like this is very important, we're a very parochial kind of school really, pupil body is made up 98% white British... we've always had a view that we want our students to get this view of the world. So we've lots of links with the outside world.'



'CC and GEP link': end of code



This code did not remain. It was considered too limited and imposed on the data. However, this early analysis was useful and led to comparisons with school data and re-allocation of the data to different codes. For example, views on the school's ethnic mono-culture, and parochialism, links with 'outside world' once identified from this coding in the early stages of

analysis went on to become examples contributing to 'Othering' so 'we've got links with outside world' joined other data:



Head: 'we have two black Afro-Caribbean, none of them have suffered any incident of abuse here...which is an indication of some kind of tolerance... therefore they're one of us but slightly different'.



These examples joined other data from staff and pupils where evidence of binary notions of difference such as:

'we don't have many Asian or black people we don't need to do it [CC] because they're not here, there's no point in really doing it' (Yr. 9 Girl. School H).



This is interpreted as '**Othering**' and becomes a main emerging theme from school H: it's meta-narrative and is an example of discourse analysis rather than content analysis.



#### **Appendix xiv. Letter for pupil permission**

February 2011

Dear Pupil,

Your teacher has helped recommend you to help me with some research I am doing at the University of Exeter.

I am really interested in exploring your thoughts and understanding of how your school teaches you about cultural diversity and is involved in international partnerships. In particular I am interested in seeing how the school promotes community cohesion , and may use its international partnerships to help this.

I'd like to come in and interview you with some of your peers in a small group. I'll help explain what the words mean and then interview you all for about 20 minutes. I'll also be interviewing teachers, looking at documents and will ask to record the interview.

Please inform teacher x that you are happy to assist.

Many thanks and best wishes,

Mr Jim Rogers


University of Exeter.

## Appendix xv. Pre-interview questions

| Questions for Students                                                |          |                 |
|-----------------------------------------------------------------------|----------|-----------------|
| 1. What do you know about community cohesion?                         |          |                 |
| Lots                                                                  | A little | Nothing at all! |
|                                                                       |          |                 |
| 2. How much are you involved in learning about cultural diversity?    |          |                 |
| Lots                                                                  | A little | Nothing at all! |
|                                                                       |          |                 |
| 3. How important do you think this is?                                |          |                 |
| Very                                                                  | Quite    | Not very        |
|                                                                       |          |                 |
| 4. How much have you learned about the school's Gambian partnership?  |          |                 |
| Loads                                                                 | Some     | Not much!       |
|                                                                       |          |                 |
| 5. How important is it that the school has this partnership?          |          |                 |
| Very                                                                  | Quite    | Not very        |
|                                                                       |          |                 |
| 6. How important is it to learn about countries and places in school? |          |                 |
| Very                                                                  | Quite    | Not very        |
|                                                                       |          |                 |

## Appendix xvi. Certificate of ethical approval.

**STUDENT HIGHER-LEVEL RESEARCH**



UNIVERSITY OF  
**EXETER**

Graduate School of Education

### Certificate of ethical research approval

**STUDENT RESEARCH/FIELDWORK/CASEWORK AND DISSERTATION/THESIS**  
You will need to complete this certificate when you undertake a piece of higher-level research (e.g. Masters, PhD, EdD level).

To activate this certificate you need to first sign it yourself, and then have it signed by your supervisor and finally by the Chair of the School's Ethics Committee.

For further information on ethical educational research access the guidelines on the BERA web site: <http://www.bera.ac.uk/blog/category/publications/guidelines/> and view the School's statement on the 'Student Documents' web site.

---

**READ THIS FORM CAREFULLY AND THEN COMPLETE IT ON YOUR COMPUTER** (the form will expand to contain the text you enter). **DO NOT COMPLETE BY HAND**

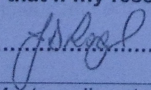
---

**Your name:**  
James Rogers  
**Your student no:**  
580040392  
**Return address for this certificate:**  
10 Parkwood Rise, Lifton, Devon. PL16 0LA  
**Degree/Programme of Study:**  
PhD  
**Project Supervisor(s):**  
Fran Martin / Cathie Holden  
**Your email address:**  
j.d.rogers@exeter.ac.uk  
**Tel:**  
01566784990

---

I hereby certify that I will abide by the details given overleaf and that I undertake in my ~~dissertation/~~ **thesis** (delete whichever is inappropriate) to respect the dignity and privacy of those participating in this research.

I confirm that if my research should change radically, I will complete a further form.

Signed:  ..... date: 18.3.10 .....

---

*NB For Masters dissertations, which are marked blind, this first page must **not be included** in your work. It can be kept for your records.*

---

Chair of the School's Ethics Committee  
last updated: August 2009



# Certificate of ethical research approval

Your student no: 580040392

## Title of your project:

What is the relationship between Global Education Partnerships and Community Cohesion?

## Brief description of your research project:

This is an investigation using a case study of two English secondary schools into the contribution of their Global Education Partnerships (international links) to the local community, with specific reference to the Community Cohesion agenda.

## Give details of the participants in this research (giving ages of any children and/or young people involved):

The research will involve interviews with secondary school children ages 11-19, staff, and community leaders, alongside questionnaires which will be completed by the children, and observations of lessons.

## Give details regarding the ethical issues of informed consent, anonymity and confidentiality (with special reference to any children or those with special needs) a blank consent form can be downloaded from the SELL student access on-line documents:

In accordance with the BERA Guidelines for Ethical Research this research will respect participants regardless of age, sex, religion, political beliefs or lifestyle. All participants will be made aware of the process of the research and how they will be engaged, why their participation is necessary, how it will be used and to whom it will be reported. Participant's informed consent will be sought regardless of age. In addition all children of secondary school age will have consent sought for their participation from parents/guardians and head teachers. The researcher recognises a participant's right to withdraw. No individuals, staff or student will be identified by name in the research- any individuals interviewed, observed, photographed or recorded in any way, will be dealt with anonymously. In accordance with Articles 3 and 12 of the United Nations Convention of the Rights of the Child, the best interest of the child will be the primary consideration, and their views and opinions will be expressed freely.

## Give details of the methods to be used for data collection and analysis and how you would ensure they do not cause any harm, detriment or unreasonable stress:

The selection of the case-studies will be dependant on schools' active involvement in a global partnership and engagement with the local community through the community cohesion agenda. Ideally the schools will be contrasting in terms of their practice. The diversity of their catchment and their locality (rural/urban) may influence this. The data collection will be of a mixed-method approach using questionnaires, interviews (recorded) and observation. All participants will be briefed on the research objectives, and what to expect from the particular form of data collection. Where voice recordings are taken voluntary consent will be sought first – from parents/guardians and head teachers where pupils are involved. Participants will be debriefed at the conclusion of the research and a summary of the research findings will be made available.



Give details of any other ethical issues which may arise from this project (e.g. secure storage of videos/recorded interviews/photos/completed questionnaires or special arrangements made for participants with special needs etc.):

Any recordings or transcripts where individuals can be identified will be held securely at St Lukes or at my home. The researcher will ensure compliance with legal and school requirements for security and identification such as CRB checks. The findings of the research will be published in articles and the thesis will be publicly available on completion.

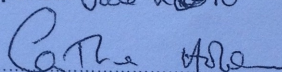
Give details of any exceptional factors, which may raise ethical issues (e.g. potential political or ideological conflicts which may pose danger or harm to participants):

None identified at this stage.

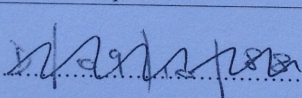

**This form should now be printed out**, signed by you on the first page and sent to your supervisor to sign. Your supervisor will forward this document to the School's **Research Support Office** for the Chair of the School's Ethics Committee to countersign. A unique approval reference will be added and this certificate will be returned to you to be included at the back of your dissertation/thesis.

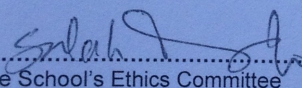
*N.B.* You should not start the fieldwork part of the project until you have the signature of your supervisor

This project has been approved for the period: June 2010 until: July 2012

By (above mentioned supervisor's signature):  date: 10/04/10

*N.B. To Supervisor:* Please ensure that ethical issues are addressed annually in your report and if any changes in the research occurs a further form is completed.

School unique approval reference:  D/09/10/91 

Signed:  date: 23/5/2010  
Chair of the School's Ethics Committee

This form is available from <http://education.exeter.ac.uk/students/>

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## **Acknowledgements**

This has been an extremely selfish journey. In trying to prove to myself I could complete a PhD, what I have learned is more about others' selflessness than my own capabilities. I am grateful for the commitment and contribution from the two schools and all the participants especially my two facilitators. On a personal level I have to thank the support of Jo, Ella (8) and Molly (6), all of whom think I have spent more than a healthy amount of time with 'that PhD'. In having a reliable, non-judgmental but extremely insightful friend and motivator I have to thank Mark. Professionally I have been in awe of the support and workload my supervisors have taken on. Cathie in particular has been dedicated throughout. Fran for the critical perspective and knowledge of the field. And Nadine whose recent insight is valued and respected. In the background there have been a few individuals who have given free time, help, motivation and humour: Sis proof reading and believing; Paul dealing with my lack of ICT skills; Laura for proof reading a sorting my lack of comma expertise. Tom and Laura you've made me laugh once or twice too; your time will come, and I hope I can help you as you have helped me! Thank you.